VINDICATION

OFTHE

DOCTRINES

OFTHE

CHURCH of ENGLAND,

In Opposition to Those of ROME.

As far as

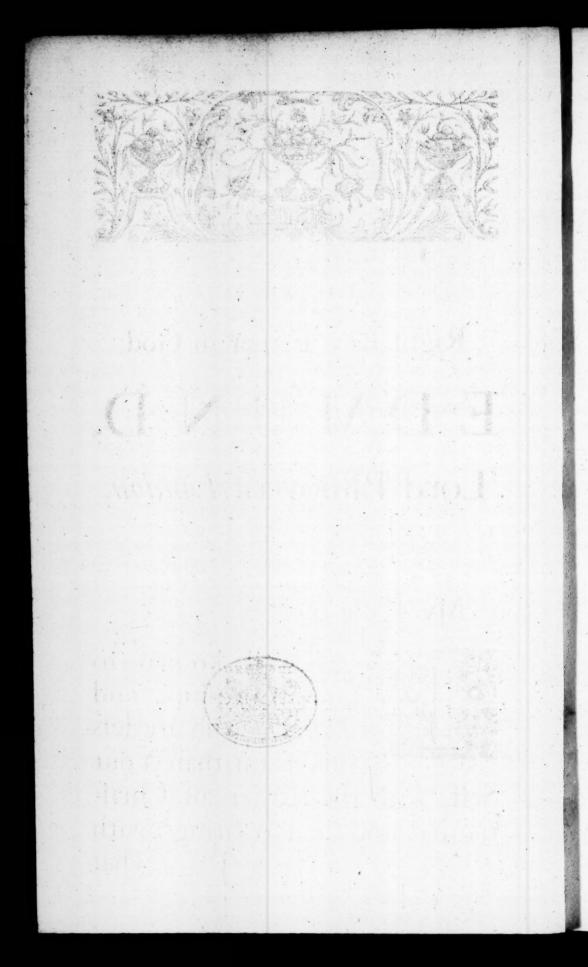
The Infallibility of the Church in General, or of the Church of Rome in Particular, the Catholicism of the Roman Church, or the Supremacy of her Popes, and the Allegiance due to His Majesty are concerned: With other incident Matters.

In which the OBJECTIONS of N. C. Papist, against Archbishop TILLOTSON, Dr. HAMMOND, and other Protestant Writers, in the very Popish Words and Terms, are particularly considered.

By PHILLIPS GRETTON, A.M. fometime Fellow of Trinity College in Cambridge, and now Rector of Springfield in Essex.

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TO THE

Right Revd Father in God,

EDMUND,

Lord Bishop of London.

My Lord,

Your Lordship, and to those, who are less conversant than Your Self, with the Fathers of Christianity, and their Writings, with

what indiffolvible Bonds the Primitive Clergy were united to their Bishops: How they received their Orders, their Maintainance, and their several Cures from their respective Head: That they made the Professions of their Faith in the Terms of his Creed; and the Practise of his Cathedral and Mother-Church, their Rule for the Public Prayers and Offices of their Private Oratorys and Chappels.

And as it is the Duty of every Member of the Church of England, who, upon the most mature Deliberation, hath made the Communion of such Church his Choice, to endevor to promote Ecclesiastical Order, according to the Constitution of the

the English Church, so I thought it incumbent on me to pay all that Deference to the Judgment of my Superiors in Fact, which in Words I have always profest.

And besides, My Lord, there was a more particular Reason, why I should submit my Thoughts to my Superiors in the present Case: Because having undertaken in these Sheets to defend a Most Reverend Metropolitan, now with God, and to fay feveral Things in the Name, or as I conceived them, in the Defense of the Church of England; it was both expedient and necessary to offer nothing therein, but what had, in some measure, received the

the Approbation of those Right Reverend Persons, who are, strictly speaking, the Governors, under His Majesty, and no less truely the Representatives and Guardians of our Church.

Not that I have a Mind to fuggest thereby, that Your Lordship has met with nothing in these Sheets, which you less like, or less approve; or that you have past nothing over in them, which might not have been better omitted, or amended: No; it is known to all, that Your Lordship's many and greater Avocations do not permit you to spare so much Time, as fuch an Examination would require: And those who have the

the Happiness to know you more particularly, can very well tell, that there is nothing which you would less relish, than the finding Faults in the Compositions of other Men. It is therefore Honor enough for me, that I am allowed to acquaint the World, that Your Lordship was pleased to think well of my Intentions, to encourage the Undertaking, and to hope that it might be of Service to our Protestant Church.

I will not fay, My Lord, that it is the peculiar Happiness of the Clergy of the Diocese of London, that they have a Right Reverend Father at their Head, as eminent in all Points of human Learning, and christian

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Knowlege, as the most studious of them is in any one; for therein I should be injurious to others the honoured Fathers of the English Church, who are not more diftinguisht by their high Stations, than they are eminent for their fincere Piety, and profound Learning. But I am secure I shall not onely be permitted, but encouraged to fay, that fuch is our Felicity in an extraordinary Degree; particularly, in Your Lordship's perfect Knowlege of the Constitution, Canons, and Laws of the Church; and that wonderful Candor and Lenity, with which you treat your Clergy; and your great Readiness to assist and direct them in all Difficulties which relate

relate either to their Duty, or their Maintainance. Be pleased therefore, My Lord, to accept from me the Thanks of one of the most inferior of your Clergy: And may every other Person learn from the uncommon Acceptance I have found, that no Person can possibly fail of your Protection and Patronage, who shall but endevor to do well. I am,

My Lord,

Your Lordship's Most Dutiful,

and Most Obliged Servant,

Phillips Gretton.





PREFACE.



HEN the Fire of Popery first broke forth in the Neighborhood of the Place where it hath pleased the Providence of God to settle me, thro' the Means of an *Irish* Priest, and an *English* Apostate,

who both of them had Zeal without measure, and barely Knowlege enough to puzzle others with Difficultys, which they themselves were not able to get over; it was thought advisable, among other Things, to enquire after the Arguments and Books made Use of in the Way of Perversion; that so we might be the better prepared, to fortiste the Minds of the less wary against them.

And as the Worthy Minister of the Town had furnisht his Parishoners with a small Collection of three of Archbishop *Tillotson*'s Sermons, which have lately been publisht apart, and disperst, as they very well deserve, over

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every Part of the three Kingdoms; one of them the insuperable Discourse against Transubstantiation; the two others, against Rome, on other Accounts; and for frequent Communion with the Established Church: So the Book which first stept forth among the disaffected Party, and such as were Popishly inclined, was a pretended Answer to Dr. Tillotson's Sermons; which was given out with very great Commendations, and was said to have removed every Objection against the Roman Communion, raised by the said Dr. Tillotson; and to have grounded all the Controverted Points of Popery upon such a Foot of Reason, Scripture, and Antiquity, as was never to be moved.

This Character enflamed me, and some other of the neighboring Ministers, with a very great Desire of seeing this Book, which was thus said to have performed such mighty Wonders, and to have done such, and so strange Things, as appeared to us moraly impossible.

But this was a Favor too great for us to receive from our Adversarys! For tho' they gave it out every where, that none of the Clergy were able to resist the Force and Conviction with which it was written, it was put onely into confiding Hands; and with a kind of Adjuration, that no Persons should see it, but such as might be trusted; and without Title-Page, or Preface, to deceive the Ignorant; and with particular Obligations to keep it close from the Learned Laiety and Clergy!

However, having gained fufficient Intimation that there was such a Book, of which we had never heard a Syllable before, we did not question but we should be able, in a little

Time, to meet with it.

But then, how I came afterwards to find this Book, upon the Table of a Gentlewoman, who was under no Obligations of Concealment: How I was then indulged the Favor of seeing one of those Copys, which had been so industriously and covertly given out: And how I came after that to trace out the Bookfeller, in *Drury-lane*, who sold the said Book, I shall not now set down: Because I chuse rather to give some Account, instead thereof, of the Work it self, which carrys this Title:

A modest and true Account of the chief Points in Controversy, between the Roman Catholics, and Protestants: Together with some Considerations upon the Sermons of a Divine of the Church of England. By N. C. Antwerp, 1705.

How true an Account it is, will, I hope, appear in the following Sheets: How modest an Account it is, I think, is sufficiently plain from this very Title Page: For the Divine meant thereby, is no other than our late incomparable Archbishop, and his Works, whom this Gentleman chuses every where to call by the Name of Dr. Tillotson; for a Reason peculiar to himself, and which, I own, another Person would hardly have thought of; because, he thought, (Pref.) he might with less Difrespect, use the necessary Freedom of Speech upon that Occasion; and not the Respect that might be expected upon other Occasions: And under such Appellation the better justifie his being rude and and uncivil; and excuse those hard Words against a Person so much his Superior in Learning and in Station, as no Dispute whatever in Controversy can excuse, or should extort from

any Man breathing.

But these Things I shall not dwell upon. The Archbishop, in his Life-time, was no Stranger to that Treatment, which we, his unworthy Substitutes, are now daily exercised with. Our Adversarys are so modest as to declare, upon every Turn, that we have neither Archbishops nor Bishops, Priests nor Deacons, among us: That we are all alienated from the Grace and Favor of God here; and out of the Hopes of a Possibility of Salvation hereafter. And therefore it is the less Wonder that N. C. treats us all in his Book, as he would in every other respect, was it equaly in his Power, as the most hated and detestable Creatures in the Sight of God; and as the most vile and abominable in the Eyes of them who fincerely love and ferve him.

But as these Things give us no other Trouble, than the Concern to think how grievously they do, and will return upon his own Head; so I have in this Work of mine given my self no Trouble about him or them: My Concern with him is as an Author, not as a Gentleman, a Jesuit, or a Priest. And therefore I shall not enquire whether he be the same Person who signed with these Letters, N. C. in the last horrid Conspiracy? nor whether the initial Letter of his Name be M— or K—? nor whether his Picce was written in Esex, at — or not?

nor whether it was printed at Antwerp, or in London? in the Year 1705, or 1715? Because these are Circumstances, on which the Merits of the Cause no way depend. But, instead thereof, shall chuse to give some preliminary Account of the Work, which I have, in these Sheets, examined; and of the Proposals I made

to my felf in fo doing.

As to the Book it self, it must be owned, that as it was defigned, fo it is penned, with a wonderful Aptness to pervert and deceive. The Author indeed, whoever he was, doth not appear to be a Man of very profound Learning; nor to have been very conversant in the best Writers of his own Communion: But then, as he had Bigottry enough, and a kind of fophistical Cunning, to make the most of every Cavil and Exception that offered it felf; and as he never wanted Inclination to give any Light or Turn to fuch Colors as came in his Way; so it must be confest that there are a great many things in his Book very plaufibly fet forth, and fuch as cannot be contradicted, but by a more perfect State of the Facts therein misrepresented, and some Knowlege of Logic, and of the Arts of Thinking and Ratiocination.

And for this Cause, it is the less to be admired, that illiterate Persons should not withstand the Sophistry of it; and that others, who perceived the Fallacys of it plainly enough, could not yet perfectly, and by themselves, discover the Sources and Springs from which they arose, and spread.

And

And for this Reason it was thought necesfary that some one should dissect and anatomise this Book, and detect it in all its Meanders and Turns; that not onely its false Conclusions might be seen, but the vain Premisses also,

from which they are so forcibly drawn.

And this, at first, was lookt upon to be no difficult Undertaking; and as such fell to my Lot and Share. It was indeed an easie Matter to perceive the false Reasonings of it; and no very hard one to hale them forth into a due Light: But there was one thing, by much more difficult than was at first imagined; namely, to bring even necessary Observations within any tolerable Compass; and not to destroy the very Aim and End of such an Undertaking, by the Size or Cost of the Book; inasmuch as upon fo many, and fuch copious Subjects, any Man might more readily write a large Book, than he could perfuade others, either to purchase, or read it.

And this Difficulty was considerably increased, by the litle Regard N. C. had to Truth; and his No: Care to select onely such Arguments as were convincing to himself. For as a Man, who is not heedful of what he saies, may utter more false Things in a quarter of an Hour, than can be regularly and sufficiently consuted in an Hour, or a Day, or even in Years; so a Man who is disposed to write in savor of Popery, and to espouse all the Falsitys afferted by Baronius or Bellarmin, or the Editors of the Councils; and therewith, not onely such as have, long since, been set right by Protestant

the

Authors; but such as have, for no litle Time, been given up by all the honest and learned Men of the Roman Communion, it is plain he may affert those numerous Falsitys in one Page, which cannot be cleared up, to every Man's Capacity, in a hundred, or in five.

A Jesuit in Ireland, in the last Age, sent a Challenge to the Excellent and Most Learned Archbishop Usher; which Challenge was contained in half a Sheet of Paper: And yet it cost the said Archbishop a large Quarto, before he could give a satisfactory Answer to all the Points contained therein: And no Protessant, as yet, I believe, ever thought that he was excessive or tedious therein.

So that indeed I had sufficient Precedents before me, both in his and Bishop Stilling sleet's Works, not to confine my self within any other Bounds, but such as the full Scope and Stretch of my Arguments lead me to: But I had equal Advice, and superior Reasons, which

determined me the other Way.

for his Piety, Learning, and Judgment, as his Station, that a learned Treatise was not now wanting, upon any of the Controverted Points: That Men did not now want to be informed, by whose Autority the first General Councils were called, or who presided in them; what Respect was antiently had either to the Bishop or See of Rome; by what Steps the Roman Grandeur rose to its meridian Hight; or by what Artisices and Stratagems it was now supported in its Wain: That whatever N. C. might fancy,

the Tricks of Baronius, the Sophisms of Bellarmin, the Falsifications of Binius, were now no longer to be imposed upon the Learned World: That a personated Prize-fighter might indeed so imagin, but upon the Theatre of Europe, such Devices would now no longer take.

That, however, tho' there was no Occasion now to inform the learned World; and tho' if there was, it might deserve Consideration who should be the Person proper to undertake it; that there could be no Question but that a Manual would and might be of great Use to inform the ignorant, and reclaim the less wary; that there was indeed no Want of Books of this Nature, and that there could not be any, whilst the Treatises remained, written with so much Success and Glory to the Church of England, in a late unhappy Reign: But as new Books were enquired after, whilst old ones were forgotten; and as our Adversarys were continualy laboring to furbish and new vamp up their old baffled Arguments, and to give them a new French Air and Turn; so it would still be requisite, and from Day to Day, to watch over the new Forms and Figures they assumed; and to warn our People against the new-fangled Finsel, as well as the old tattered Rags of Popery. For which Reason, as he did not difcourage my Defign, so neither would he have me forget the End I proposed to my self; neither fink it by its Bulk, nor overset it with 100 much Rapidity and Motion.

Admonitions so prudently, so kindly, and so seasonably given, had their desired Effect upon me: And I was by them induced to endevor to render my Work as intelligible as possible to the meanest Capacity; to epitomise my Notes, and to bring them within all possible Compass. And the I could not thereupon include our Controversy about all the Points in Debate, in one Octavo; yet I have taken care to comprehend all the principal and distinguishing Doctrines of Popery therein, and to com-

promise such as remain in another. My Adversary hath in Truth so blended the pretended Infallibility, exclusive Catholicism, and Supremacy of his Church and Pope together, that they are no way to be untwifted, or disentangled. And, besides, as these are the peculiar and diffinguishing Badges of Popery, and are constantly made use of to cover such other of her controverted Articles, as are not able to stand upon their own Feet, or to support themselves; so, is it hoped that, with their pretended Infallibility, Catholicism, and Supremacy, their Transubstantiation, Doctrine of the Mass, Idolatry, and Creature-Worship, may fall also; because it is certain that without the Maintainance of such their covert Ways, those groundless Doctrines can never be defended.

But, if there be any Person who thinks otherwise, I desire him to take notice that it is the Intent of the Author to write another Treatise upon the three Heads last mentioned: Tho' whether he may ever publish any thing

thereupon, shall be in the Power of others to determin.

For, if the World receives these present Shects so favorably, that he may presume thereupon, that his farther Labors will be acceptable to the Public, he shall then think no Pains too much, in which the Cause of Christianity, or the Honor of God is concerned. If not, he will confine himself to his private Cure and Studies, for the suture; and leave it to Persons, every way better qualified, to serve the Commonweal of Religion and Learning, in their

more public Capacitys.

But, even then, he hopes he may have Leave to think, that the Province was worthy the Undertaking of any Person, however unequaly filled up by himself; it being no other than an Attempt to rescue, not onely the noble Discourses of Archbishop Tillotson, but the Works of Dr. Hammond, and of others, our Pious and Learned Reformers, from that Obloquy and Dirt, which is thrown upon them by this doughty Author. And that to fuch a degree, as to induce some Persons, no bad Protestants, as they pretend, in their Hearts, to declare, that they can find neither Reason nor Argument, in any thing alleged by Dr. Tillotfon; nothing but a vain Pomp, and Train of Words, and an infignificant Show of rhetorical Flowers, enow to take with Women and Children, but not sufficient to persuade or dissuade any intelligent or thoughtful Person.

It will foon indeed be apprehended, that they must be Persons of no great Understand-

ing, or wholy unacquainted with our Archbishop, and his incomparable Discourses, who could so conclude: But then it must be noted also, that Prejudice and Partiality will go farther in most Cases, than Sense and Reason; that sew are so good Judges of Reasons and Arguments, as they are apt to imagin; and that those who are, are more biassed and influenced in their Opinions, than they are usually aware of. But,

However those Things be, I presume it may justly be deemed a laudable Design, to rescue a good Author out of evil Hands; and to redime his Works from a very unjust and wicked Condemnation.

I could easily have written a distinct Treatise, more to my own Advantage, and in much lesser Time, than this Farrago and Bundle of Controversys now before us: But what could it have availed, whilst Hammond was under so severe a Censure, and Tillotson, by mere dint of Calumny, and sophisticated Allegations, suffered such Torture, and was so wretchedly mangled? For if such, so Great and Good Men, were not upheld in their Integrity, how could I possibly flatter my self, that what I should offer, would be more regarded?

It is true, the Consideration of the Sermons of the said English Divine are the lest Part of my Adversary's Book, and by much the lest worthy Notice: For which Reason, had N.C. consined himself to his Censures of Dr. Tillot-son, and had I met with nothing else which required a Reexamination, the Business of both

of us would have been soon at an End: But as N. C. laid down his Reslections upon the Archbishop, as his proper Ground to build those Aspersions upon, by which all Christians, but they of his own Persuasion, are so grievously bespattered; so I could not think otherwise, but that it was my Duty to make my Defense of such our Most Worthy Primate the Basis of my Vindication of the Protestant Churches and Religion.

How far I have succeded therein, is not mine to determin: But I hope I may be positive, that, as far as I have gone, there remains no Dirt, and consequently should no Stain, either upon Archbishop Tillotson, Dr. Hammond, Blondel, or any other Protestant Writer, who are all stigmatised in N. C.'s Performance, as grossy prevaricating, and contradicting themselves; and unwittingly, or at lest unwillingly, rearing up that Babel of Consusion, which they the most ardently endevoted to overthrow and

pull down.

And if I have gained but this alone Point, as I trust I have, I hope that may atone for all the Failings of the other Parts of this Treatise: For let but the Archbishop's Works be read with Impartiality and Candor; be but the Reader satisfied that the most virulent Papists, and such as have the most industriously hunted for Grounds of Defamation, have not been able to assign one salse Fact; and not one Reason that is not conclusive; and then it will be less material, whether, in other respects, I have hit the true Points of Disputation or not. His

Sermons

Sermons are such a Magazine of sine Language, and good Sense; such a Treasure of Protestant Religion and sound Learning; so persect a Consutation of Popery, and of all the intricate Windings and Mazes of it, that Popery and Tillatson can never be in Repute together: His Reasons must fail, or it cannot stand its Ground: And, if his Reasons stand good, all the Popish Pretensions to Infallibility, and all other their assumed Titles, must vanish and disappear, as Clouds before the Sun, or as Spectres at the Dawn of Day.

And therefore I must desire my Reader, not to make a Judgment of the Protestant Cause, or of the Archbishop's Arguments, either from my Adversary or me. I am, for the most part, upon the Desensive; and for Brevity sake, and the more persect Conviction, I have generally accepted the Reasons of the Archbishop, as N.C. had prepared them for me: But it is high time that I now inform and caution my Reader, that such Scraps are no more to be received for Dr. Tillotson's Conclusions, than the Centones Homerici are for an Iliad, or a Traversty for Virgil, or a Primer for a Bible.

For instead of answering the Archbishop and his Arguments, as a learned Man, and fair Disputant ought to do; this Gentleman hath onely pickt out a few Passages to nibble at; and such as he thought most liable to be plaid upon; and left the most substantial Reasons, and solid Proofs, as sound and unshaken as they were before. This was not indeed very kind, with regard to his Popish Friends, whom

he hath, by this means, left under so many insuperable Difficulties, as he hath warily left untoucht, in almost every Page of the Archbishop's Works: But it is generous enough to us, to give us so litle Trouble; and to yield and deliver up to us, thus tamely, all the main Points, that are so perfectly demolished in Dr. Tillot son's Sermons.

If therefore, Christian Reader, the Perusal of this Rhapsody of mine, and the Shreds of Archbishop *Tillotson*'s Papers to be found therein, should give thee any Content, do not yet look for full Satisfaction, any where, but in

his mafterly Sermons.

If thou art still so unhappy, that any thing should stick with thee therein, and thou canst not find a Solution here, upon Application, thou shalt, as far as I am able, have farther Satisfaction.

If nothing sticks with thee, upon Perusal of these Sheets; if the Archbishop's Reasons seem to thee sufficiently clear and conclusive, even in these their miserable Tatters and Shreds; repair then to the Fountain-head, peruse Tillot-son, speaking for Himself, and Christianity, in the Glory of the English Language, Eloquence, and Divinity; and if our Demosthenes pleases thee well, be sure, then, that thou hast made a considerable Progress in true Christian Knowlege; that his Armour will put thee out of the reach of all poisoned and envenomed Arrows; and that if thou followest his Directions, neither turning to the right Hand nor to the lest, that thou wilt then, with the young Man

in the Gospel, be not far from the Kingdom of Heaven: Not farther, indeed, than it is from Earth to Heaven.

And thus having fairly and truly let my Reader into the Occasion, and Design, and End of my Book, I shall onely farther desire him, whether Protestant or Papist, impartialy to consider,

1. Whether Reason and Scripture are not the proper Ground-work and Foundation of Christianity and Religion; and whether the Archbishop hath not very justly and truly laid them down as such?

2. Whether a strict Adherence to them will not carry a Man thro' all Perplexity and Trouble? And whether a Deviation therefrom, or Contradiction thereunto, must not fill him with endless Doubts and Scruples; and envelope him in Conclusion, either with thick and impenetrable Darkness, or with insupportable Anguish of Mind?

3. What it is that makes a Difference between the true Religion and all false ones, but Reason and Revelation? And what would make all Religions alike, and all of them evil, but a Departure therefrom, and Contradiction thereunto?

4. Whether if this one Article, Things contrary to Reason and Scripture, are to be believed, was but admitted into our Creed, it would not make room for every thing evil, which could possibly follow? And whether Things rational and absurd, possible and impossible, consistent and contradictious, would not then stand upon the same Foot of Credibility?

And

And whether such a Practise would not make all religious Faith ridiculous and contemptible, fubject Christianity to Philosophy, and make moral and honest Heathenism preferable to

Nonfense and Inconsistency?

5. Whether they do not deserve the worst Punishment Religion can inflict upon them, who by introducing so vile and irrational a Principle, do, as far as in them lies, so scandalously debase Christianity, make reveled Religion a Sham, and the Honor of God of no Repute or Credit?

Whether Protestants can stand up too manfuly for these their Principles; or expose those Persons, and their wicked and senseless Devices too much, who would at any Time, and every Turn, impose either their Contradictions to Sense and Reason, or to the Word of God, upon us?

Papists have a pleasant Conceit among themfelves, that a Man may use his Reason in chufing their Religion, but that he must sacrifice it afterwards, in Obedience to their Faith. Which is as much as to fay, in other Words, that he may find Reasons to be a Papist if he can; but that he must not afterwards look for any, as to those Things which are enjoined him: Or, that a Man may have the Use of Reason before he is of their Persuasion, but that he cannot possibly be allowed to have any, whilft he continues in it. For, otherwise, I defy a Man to show, why one may not make use of his Reason, when he is a Papist, in Matters of Religion, as well as when he is not fo; when

when he has made Choice of his Religion, as when he has it to chuse: For the whole Time God gives him the Use of it, as well as to the Time in which they take it from him.

But if they pretend that this is not their Case, and they will allow their People to make Use of their Reason after they have made Choice of the Roman Faith and Worship, then I defire them who are the most firmly attacht thereunto, once more impartialy to consider,

1. Whether it is likely God should empower one, or more Men, to dictate to all others in Things relating to their Salvation? Or whether he, or they, may, or ought to do fo, without a divine Autority, or Atteftation?

2. Whether it is likely a Man shall be faved by his own Faith and Works, or by the Faith and Works of another Person, or Perfons?

3. Whether fallible Assurances can give us any other than fallible Certainty? And whether any Person but God, can make or declare a Man infallible?

4. Supposing one Man, or any Number of fallible Men, infallible; whether such their Infallibility would not appear in their Words and Actions? And whether, if there be a Repugnancy, or Contradiction to Reason or divine Revelation, in any thing which they fay or do, whether fuch Person or Persons can be infallible?

5. Whether there be any Passages in Scripture, constituting or declaring any one Man, or Number of Men infallible? And whether there

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there would not have been such Autoritys in the revealed Will, if such had been the real

Purpose of God?

6. Whether if God had made any one Man, or Number of Men infallible, in their Words or Writings, we could have been at greater Certainty than we are already? Whether the Decrees of Popes, and Canons of Councils, are not as liable to Ambiguity and Doubtfulness, as the Words of Scripture? Whether every Word that is spoken, and every one that is written, will not ever, and must not always perpetually be so?

7. Whether it is probable then, that God should act, as Papists say, in making Popes and Councils infallible, to no manner of Purpose? And whether this Life was designed for a State of Infallibility, and perfect Knowlege, or of

Probation and Trial?

- 8. That is, briefly, whether it is likely that God should make any one Man, or Number of Men, thus infallible, to no manner of Purpose? And whether in fact, by a clear and undoubted Revelation, he hath made and declared any one Person, or Number of Persons, so to be?
- 9. Or, in a word, Whether there be any one Reason in the World, or any one Text of Scripture in the Bible, making it an indispensable Duty for us to believe, or binding us down by divine Autority, and upon Pain of Damnation, to believe that the Pope or Church of Rome is infallible?

They who think there is, may believe, and practife, as the said Pope and Church of Rome does, for any thing I can allege to the con-

trary.

They who do not find, or cannot perceive that the Pope and Church of Rome have any one Text of Scripture, or good Reason on their Side, and yet resolve to continue in their old superstitious and idolatrous Practises to their Lives End; let them clear themselves of the Absurdity of believing and practising Things contrary to Reason and Scripture if they can; and if they cannot, then I will be positive that all the Papal Decrees, all the Canons of Councils that ever were, all the human Suffrages and Voices that are in the World, that ever were, or ever will be in the World, whether of Thrones, or Dominions, or of Principalities or Powers, will never bear them out, or excuse them, in an implicit Faith, and blind Obedience, to Things irrational and abfurd, antiscriptural and contrary to the Word of God.

Again; I would have every Man confider impartialy, as to the second main Point, debated in the following Sheets, the pretended exclusive Catholicism of the Church of Rome, whether there be any Reason to believe that there are no other Christians in the World, and no other but Papists, who can possibly be saved; even the they should receive all the Creeds which were in Use for a thousand Years; and therewith, and therein believe all the Articles of the Christian Faith, and endevor to live up to all the Rules of the Christian Life, worship-

ing a Trinity in Unity, neither confounding the Persons, nor dividing the Substance of the eternal Godhead?

2. Whether there be any greater Commendations given to the Roman Faith in Scripture, than to that of other Churches; or any such as were designed to secure them from all possible and suture Errors, any more than other Churches?

Whether the particular Church of Rome is, or can be the whole and fole Catholic Church? Whether the Term Catholic or Universal was so designed, or can possibly be so interpreted?

For, I say again, if these Things are agreable to Reason and Scripture, then may their exclusive Catholicism be so too: If they are not, as I trust I have shown they are not, then can they never, then never should they be upheld, in Opposition thereunto.

3. And then as to the pretended Supremacy of the Pope and Church of *Rome*, for both these Pretensions are maintained, and Refuge is had to both, as Reason and Scripture advance, I would desire my Reader, whoever he is, im-

partialy to consider,

1. Whether when our blessed Savior chose and commissioned twelve equal Apostles, and sent them, alike, to preach the Gospel to every Creature, whether it is probable he designed there should be an universal Pastor over, or a Lord in Spirituals among them? Or whether upon his Ascension into Heaven, he singled out one Person from among them to be his perpetual Vicar upon Earth, and, vicem ejus gerere,

to be his Substitute, in such a manner, as to have all the same legislative Powers which Christ had himself, whilst he was on Earth? And many other such Powers of dispensing with the Dutys of natural Religion, of dissolving Oaths and Vows, of changing and innovating upon the Sacraments and instituted Means of Grace, as were never exercised in Heaven, or not since his Ascension?

2. Whether if St. Peter had any such extraordinary, and I had well nigh said, more than divine Powers, conferred upon him by his Lord; whether they must of course descend to any of the Bishops his Successors, in their standing ministerial Powers? And whether to his Successor at Rome, rather than to his Successor in Antioch, or in any other See?

If Papists have Reason or Scripture on their Side, as to any of these Points, we may do well to submit to the Supremacy and Dominion of the Church and See of Rome: If they have not, it would be absurd and foolish to the last degree, to impose any such Servi-

tude or foreign Yoak upon our felves.

We who live under a happy Constitution, and a mild and equitable Administration, both as to our Civil and Religious Rights; and who thro' a perpetual Use and Enjoyment, are no more sensible of our Happiness therein, than we are of the Benefit of the Sun which animates us; or of the Air in which we breath; and who for Want of Experience, and a Fellow-seeling, are insensible of the Miseries of others; we may take Popery to be a very in-

nocent,

nocent, harmless, and inoffensive thing; and imagine even that arbitrary Power, and the Privilege of living under it, are amiable and desirable Things: For such they are stilled, and such are they represented to us, by fawning Slaves, and abject Sycophants, who have learnt from their Cradles to lick the Dust, and to kiss the Toe which treads so gravely on them.

But upon Trial we shall not find them so; for upon Trial our Foresathers did not find them so: Witness the many Struggles for Liberty, the many Statutes of Provision and Pramunire, made against the unnatural Encrochments, and illegal Usurpations of the Crea-

tures of Rome, and of all others.

Usurpations and illegal Encrochments of every kind, and more especially Roman and so-rein ones, were to our worthy and brave Ancestors an intolerable Yoak, and insupportable Burthen; which they were daily endevoring to remove; and from which, but of late, we have been able, in any tolerable measure, to free our selves, either in our own, or the Times of our Fathers.

And will nothing serve us now again, after the Expence of so much Blood and Treasure, but the old Egyptian Slavery and Darkness? Darkness which may be felt, and Bondage never tolerable but when not perceived? then shall we literaly, truly, and in every respect be of all Men most miserable; as justly the least pitied, and deservedly the most wretched.

It is not therefore without the highest Reafon, that Popery and Slavery are in all our Legislations jointly considered, and inseparably barred. They are Twins, the genuin Offspring of arbitrary Power; have both the same Father, and the same Mother; in their Lives they will not, and in their Deaths they cannot be divided. What Popery is in the Church, Tyranny is in the State: The one exacts implicit Faith, and the other blind Obedience; or rather, equaly both. Suffer not your Subjects, faies the Pope to temporal Princes, to look into the Actions of their Ecclesiastical Superiors; it will lead them to pry into your Affairs of State: Teach them, saies the Tyrant, to be passively, at lest, obedient to every Rule of State, or they will not acquiesce in every Ecclesiastical Injunction. And when the Mitre and Crown are thus in Confederacy, tho' a Dominion over Conscience, and the absolute Will of a Prince, should not go down; the same Things may be effected, by an absolute Supremacy, and the Notion of unlimited Obedience.

And therefore we should not wonder to see Popery thrive so well in arbitrary Governments; it is in them as a pernicious Weed in a luxuriant Soil: It is the making a Prince a Tyrant by Principle, who was so before by Inclination; and the turning a senseless Thraldom, into a conscientious Slavery; and making Men miserable upon Choice, who were onely before so of Necessity.

For these Reasons I would not have any Man so vain as to think that a limited Monarchy can subsist under a Popish Prince; or so timorous as to apprehend the Loss of his Liberty, when no Occasion is given, under a Prince of the Protestant Line. A Popish Prince is a Tyrant by Principle; his Religion leads him to domineer over the Consciences of his Subjects; and when by the Help of others they are fufficiently subjugated, he will find no Difficulty to derive the Submission to himself. A Protestant King is a Patron of Liberty and Property from all his Principles of Humanity and Religion: He must realy cease to be a Protestant, before he can enjoin any thing contrary to Reason and Scripture; and his Subjects must cease to be Protestants, when they blindly and implicitly obey: So that a Protestant Prince cannot be arbitrary, nor his Subjects Slaves, but upon Popish Principles, let them pass under what Denomination they will. And Popish Principles will make a good Prince a Tyrant, whether he will or no: They will overcome his natural Disposition, be that never so sweet and mild: They will thut up his Pity and Compassion, be he never so inclinable to relent: They will extinguish his Humanity, by subjecting him to such as will appear to him greater Obligations; and so as to leave no room either for Remorfe, or Relaxation: Whereas a Protestant Prince can never usurp upon his Subjects, without being felf-condemned; nor change a reasonable Service into an insupportable Servitude, without departing from his own Principles, Reason and Scripture.

If there be any Person now, who is disposed to think it a small Advantage, that our Prote-

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stant Princes are bound by all the Ties of Humanity and Religion, to be both Good and Gracious; and that there is neither Danger nor Inconvenience, in living under the Government of Persons whose Politics and Religion admit of no Contradiction; who cannot be merciful, without being feemingly irreligious; nor cruel to their heretical Subjects, without being meritorious; fuch Person must apprehend that it is no Benefit to have Nature and Principle both on the Side of the Subject; and that it can be no Prejudice to have them at Variance. But I will make bold to inform him, that these two make but an untoward Conflict, and afford litle Security to other Persons, when they are at Variance: And that whenever they interchangably prevail, Good Nature will be strangely clogged, even when Humanity is uppermost: And when that is extinguisht, and Fury and Bigottry triumphant, no Weapon shaves so clean as one set with a religious, should I fay, or rather, with a most irreligious, and devilish Edge.

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And these Things I would have my Fellow-Subjects think of in time, and before it is too late: For whenever the Civil Pretensions of our Adversarys run low; and, I thank God, they were never lower than at this time; then are we most assaulted with their Antichristian ones. But when by turning their own Prospectives, their secular Pretender is brought nearer to their Sight, then there is very little said by them of their Religion. And the Reason is plain, because a Popish Pretender will do their Business

without Reason. But Reason will never induce any one to bring in such an one upon us, without the Infatuation of false Views, and an Abhorrence of all the Principles of sound Religion. For which Reason it is that Papists alternately labor, to make us either tame Fools, or religious Madmen; as knowing very well, that they cannot any way gain their Point, without making us first one, and then both.

There is one Principle among Papifts, which tho' it be perfectly unreasonable and uncharitable in its self, and contrary to all the Attributes of God, and Motives of human Duty; yet will they never part with, nor can they any way be beaten from it: I mean, that inhuman and ungodly Opinion, in which they are trained, to believe that all other Christians and Persons are in a State of Damnation, but themselves; and consequently, that it is the most meritorious thing in the World, to use their own Phrase, to endevor to pluck an heretical Firebrand out of the Fire. For when once their Tefuits and Priefts, who are all fingle Persons, and thereby as independent as possible of this World, are thoroughly possess by this Notion, and have workt themselves up, which is not unufual to a strong Enthusiasim therein; being bound by the Terms of Pope Pins his Creed, to propagate that which they have long deemed the onely Catholic and faving Faith, there are no Measures they will not take, nor any Hazards they will not run, when by killing others, or throwing away their own Lives, they preposterously

posterously conclude, that they shall do Mankind and their God a Service. This was the Principle which so happily ran them out of all Sight of Temper and Prudence, in the last Popish Reign: And this is the very Principle which must either irrecoverably fink, or else rapidly fave us, if we should, most unfortunately, ever be in the Power of our Popish Enemies again. In the mean while, it is easie to remark, both from Theory and Practife, how difficult it is, if not impossible, to tie down those Persons with any Consideration this World affords, who act upon Principles of Bigottry and Enthusiasm; and who tho' they have imbibed Notions most false, and most pernicious in themselves, are yet very much in Earnest, for the most part, and indefinent in Dissemination of them, and think their Salvation in a great measure depends upon their Success therein.

It was a pertinent Observation of the late Lord Chancellor Cowper, at the Trial of the Lords apprehended at Preston, that upon the firictest Examination he could make among all the Persons concerned in that Rebellion, he could not find that they had made any Stipulations, or fo much as obtained any Promife for the free Exercise of the Protestant Religion among us, or the Security of the Church of England; which was Matter of great Amaze-

ment, and that very juftly, to him.

But not to fink those poor unhappy Men too much, who were opprest with sufficient Loads of Folly and Sin before; if I may have Leave to fay it for them, the Omission, tho' a very strange one in Protestants, was not altogether so culpable as might be imagined: For they knew that this was a very tender Point with their Popish Friends Abroad, by whom alone they could hope to be supported: They could not be ignorant they had to do with People who would keep their Faith with Heretics, in religious Matters, no longer than they could help it: And that fuch was the constant Practife of Papists, whenever they could gain the Power into their Hands. To what Purpose therefore could it have been then, or can it be at any time, to endevor to procure prohibitory Engagements from fuch Men? Of what Service could they be when they were obtained? How much Blood and Treasure, how many Lives did it cost to procure the irrevocable Edict of Nants? And when it was gained, how long did it take Place? Why truely during the Minority of Lewis XIV. and the Infant-State of his Affairs: For when he came to his Majority, and to the full Growth and Stature of Popery, the Bands of the faid irrevocable Edict were then no more to him, than were the feven green Withs to Sampson, where-

with he was bound.

Again: What did it not cost to obtain the Peace at Oliva? And yet of what Use lately were the Articles of that Treaty, to the poor Protestants at Thorn, when pleaded for them by the Generous and Glorious King of Prussia, seconded by His Majesty therein, and all the Protestant Powers? Why truely as much as the Treaty of Westphalia to the poor Palatines in their

their present Distresses: And of as much Service as any other Treaty would be to such foolish Protestants in England, who should suffer themselves now, by fair and fawning Speeches, to be drawn into the bottomless Pit of Popery, or to be lulled asseep by any of her lethargic Doses.

1. And that I do not charge our Adversarys thus rashly, or without just Grounds, I hope will appear from sufficient Instances, if Men will but consider, what Toleration is granted to Protestants in Italy, in Spain, in Portugal, in France, in Flanders, in the hereditary Countries of Austria, Bohemia, &c. where Protestant Churches were once very happily setled.

2. Upon what ticklish Terms the religious Liberties of the Protestants in Germany stand at present: Were they not at first extorted from Papists by main Force? Have they not fince been upheld by a Confederacy of Power? Are they not at this Instant preserved by the vigorous Interpolition of His Majesty, at the Head of his Protestant Allies? And will not all these Things teach us why these Men are so unwilling to acknowlege His Majesty's just Title to these Realms? Are they not sufficient to inform us to what litle Purpose it will be to enter into Religious Treaties with such Perfons; or to aim at obtaining Conditions from them in their Necessity, to be performed by them when they are in Power? Prejudiced Men may imagine what they will, but in the Safety of His Majesty, and of his Government, the Fate of all the Protestants in Europe, under

God, is intwifted and wound up: And in the Ruins of the Protestant Interest in England, should for our Sins any thing so dismal ever happen to us, or our Posterity, must all the Reformed Churches elsewhere subside. This Papists know very well, and I hope I shall have no occasion to remind my Protestant Friends of it for the suture.

I shall onely crave Leave farther from hence, to caution my Reader, to look upon the Points between us and our Adversarys as no trisling or indifferent Matters; but as such, in which their present Condition in this World, and their future Estate in another, are everlastingly concerned. We do not contend onely pro aris & focis, for our Lives and Fortunes, but for all that is dear and valuable to us in this Life, as also for every thing in that which is to come; there being but one Remove from the Pope's Purgatory, and that is Hell.

And of these our Dangers, (it cannot be denied but) we have received sufficient Warnings from Time to Time; for, ever since the Reformation, the Providence of God hath not failed to raise up Men to affert the Dignity and Specialty of his Faith and Worship, and we have no Reason to sear it will. The Books are, or should be, at lest some of them, in the Hands of every Protestant: And from the Plenty and Variety of them, each excelling in its peculiar Way, considerable Pleasure, and large

Advantages may be reaped.

And, if I may be allowed to mention it, the proper Use of this Work is to furnish them,

who cannot otherwise so readily, it may be, provide themselves with proper Answers to such Fallacys or Exceptions as are framed to throw Dirt on the Protestant Religion, or to set forth or excuse the Pageantry of Rome, from Tillotson, from Stillingsleet, from Dr. Bennet's Confutation of Popery, from the Golden Advice to the Roman Catholics of England, from sundry other Books, of which, perhaps, I may one day give the World a Catalogue, the Grounds of the Protestant Religion, and our Exceptions to Popery, may be best learned: But so many Objections of Papists in their own Words, and so many Solutions of them, are not, peradventure, to be met with in any late English Writer.

It is hoped therefore this Book may have its Use among those many excellent Treatises written against Popery, and in Desence of the Protestant Religion: And as no Person has them in greater Estimation than my self, it will be Honor enough for me, and I shall have sufficiently gained my End, if my Name may be deemed worthy to find a Place among them who have, to the uttermost of their Power, contended for the Faith once delivered to the Saints; and for the Liberties of a brave, a free, and

an independent People.

And if this be a Design commendable in its self, I conceive it cannot be unseasonable at any time, nor more especially at this, when there are actually two Popish Pretenders in Being at Rome, the one contending, by the Help of his numerous Emissarys, to extend his Dominion over our very Consciences and Souls;

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and the other laboring with equal Might, by the Help of his restless Partisans at Home, and his incessant Intrigues in all the Popish Courts Abroad, to entail War and Bloodshed, and Rapine and Slavery, upon the Ruins of our Civil

Propertys, our Liberty, and our Laws.

And as the one of these has often declared, that he never will desist from his Pretensions, nor lay aside his Design of invading us, and the Throne of our Protestant Princes, whenever, if ever, so most unhappy Opportunity should present its self: And the other, by frequent and repeted Overt-Acts, horrible Plots and Conspiracys hath sufficiently demonstrated that he will be satisfied with nothing but our Lives, or our Submission, why should we, on our Part, either remit our Cares, or give up our Cautions?

I believe I may fafely fay, that there are nowa-daies, many more perverted to Popery, under our present Supiness and Security, than there was in the last Popish Reign; when the Jesuits themselves had entirely the Disposition of all the Measures of the Court, and thereby most of the Emoluments and Preserments of three Kingdoms in their Hands.

Now from whence doth this happen? Is it that Popery and arbitrary Sway are most amiable at a Distance, and more tolerable when varnisht over, than when endured? or that Papists have more to say for themselves now? or that they dispute better than heretofore? No; neither of these latter can be pretended. Their new Rule of Faith is no better, but in many

respects

respects worse than that which Dr. Tillotson so effectualy exposed: N.C.'s Attempt upon us, is no more preferable to T. G.'s, than is my An-

fwer to Dr. Stilling fleet's.

Where then is the Difference? what is it gives our Enemies the Advantage? Is it not in this that Papists are indefatigable, and always ready to encounter, upon those Points of Catholicism and Infallibility, in which they chuse to be engaged; and not unfurnisht either with false Facts, or Misrepresentations on any other Head; and our People equaly unprovided in all. Where then is the Wonder, if a Priest should puzzle a Servant-Maid, or a Jesuit be too hard for an Apprentice-Boy? Nay, where would be the Wonder, if those who have greater Abilities, and better Opportunities of informing themselves, should be found inferior, if they are not careful alike to qualifie and forearm themselves.

And as this may be done by the Perusal of almost any Protestant Book, so I hope in some measure from mine, where the latest Cavils, and the newest, as well as the old Exceptions of Papists are to be found. He who will faithfuly endevor, will most certainly gain the Christian Prize: But I know of no Promise made to those who will neither arm nor contend.

And as I have written chiefly to, and for the fake of the English Reader, so have I aimed at being as brief and as intelligible as I could. If he is candid, he will immediately perceive that he can be no Judge of disputed Points, when the Matter in Debate turns upon the Use

and Interpretation of Latin or Greek Words. And when the Subject was metaphyfical, as to the Grounds of Probability, or out of the Reach of the Apprehensions of Persons, whose Senses and Thoughts have not been trained up to, and exercised in contemplating the abstracted Nature of Things, I hope the more Knowing will inform him, that the Fault is not in me, that I do not speak to the Comprehension of every other Person; the Places are but few, and chiefly in the Notes, and usualy such as may safely be past over, without Prejudice to the main Cause I have in hand. And if these few Pasfages may be pardoned, for the fake of the Learned, I hope they also will excuse me, if out of regard to other Men, I have dwelt longer upon some other things than the Conviction or Satisfaction of Scholars either wanted or required.

Upon the whole, I have done the best I could, according to the Exigencys of the Time and Country where I lived. I neither came upon the Stage without Provocation, nor have I ever publickly or privately avoided the Rencounter, when challenged thereunto. And now that I am thus brought forth into Action, if my Protestant Friends will please to give me a Word or two of their Encouragement, which I think is feldom denied in any Contest with an Italian or an Irish Priest, I shall then be in no Pain for any thing my Popish Adversarys can do unto me. If they think fit to treat me as a Clergyman or a Scholar, very well. If not, be the Consequence as it falls, either to them o

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I e ic e 1d 1, c h h n VS e If 0 m them or me. Favor and Affection I desire none at their Hands. Fair Play, and no Quarter, with all my Heart. Their Forces I fear not, their Wiles and Stratagems I am not unacquainted with; their Facts shall be watched, and all their Consequences minutely examined. If they have any Things more considerable to offer, let us have them. If they can produce nothing new, let them ring Changes upon their usual Equivocations as fast as they please. Their Cause is my Aversion; their Prevarications, and Doublings in Management of it I detest; their Subtlety and Sophisms I despise; their Wit and Malice I desy.

Inultus, non ut flebo puer.





POSTSCRIPT.

INCE I sent these Papers to the Press, I have been informed that Dr. Lewis Atterbury has gone before me in his Desense of the Archbishop, and as far as N.C. is concerned. The Doctor's Work is contained, it seems, in ten Sheets of Paper; but being wholy out of Print, I have never as yet been able to meet with it. This Book, I hope, may in some measure supply its Place, till that shall attain another Edition: And then it will be Honor enough for me to be Second to so Ingenious and Learned a Man, in any thing he shall undertake for the Public Good.





During the Absence of the Author from the Press, some Mistakes hapned in the Titles of the Chapters, which the Reader is defired to pardon by this Review, and to forgive others.

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VINDICATION

OFTHE

DOCTRINES

OF THE

Church of England, &c.

PART I.

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INTRODUCTION.

The two main Principles of the Archbishop set forth: Reason and Scripture.



HE Gentleman, who under the borrowed Title of N.C. hath taken Occasion to reflect most grievously on our late Archbishop Tillotson, and his incomparable Sermons, observes in his Introduction thereunto, that there are

two main Propositions, which run thro' his whole Works.

fon, or Scripture, are not to be believed. And

Secondly, That the Doctrines of Popery, those which they hold in Contradiction to Protestants,

are contrary to Sense, Reason, and Scripture.

The first of these Propositions, that Doctrines contrary to Sense, or Reason, or Scripture, are not to be believed, he owns in this Place; for who indeed dare in plain Terms deny it? But in others he is not so ready to acknowledge the Propriety or Force of Arguments drawn from our Sensations, or Reason, in Matters of Religion; as I shall have Occasion to observe hereafter.

But the other, namely the Assertion that the peculiar Doctrines of Popery are contrary to Sense, and Reason, and Scripture, he falls unmercifully upon; and not onely treats the Proposition it self, but the Archbishop thereupon, with the utmost Scorn and Contempt. I shall consider his Reslections upon both, in the Order he himself hath placed them.

1. He saies, This is to arraign all the Primates, Patriarchs, Archbishops, Bishops, Doctors, Universities, Kings, Princes, and Magistrates; together with all the People in Popish Countrys, who either have, or do believe the Controverted Points of Popery, for Fools and

Madmen. Page 7.

For, saies he, what should byass any Man in his Wits, to declare for things contrary to Reason and Scripture? And answers, Nothing surely less than Phrensy.

and Madness. p. 8.

And yet he observes farther, That a great many Perfons of the Roman Communion are ingenious and learned, as well as pious and good Men; which makes the Absurdity of their believing Things contrary to Reafon, &c. much greater. p. 9.

And taking it for granted that the Archbishop is alone in this his Charge; p.o. though it be no other than the common Charge of Protestants, well

nigh as numerous as Papists themselves;

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He affirms, That it is more rational to believe that Dr. Tillotson was mightily mistaken, than that the best Part of Mankind, the Papists, should make Shipwrack of their Faith; and of that Reason also, which alone distinguishes them from Brutes. p. 10. Nay, saies he,

Who would not rather believe, that he himself was out of his Wits, in designing to impose so senseles a Thing upon Mankind as this? viz. That hundreds of millions of learned Men and ingenious should conspire to declare against that, which is both their everlasting Interest, and which constitutes them Men. p. 10.

This, saies he, is one of the most surprizing and most intolerable Charges that was ever laid to Mankind: That is, upon Papists, who are the onely Persons worthy the Name of Men: And yet how monstrous and absurd soever it appears, it was absolutely necessary for the Doctor to suppose this great Absurdity; viz. that Papists hold Doctrines contrary to Sense, and Reason, and Scripture, to support the Cause he had undertaken to defend.

I have put all the Parts of this supposed Monster and Absurdity together, that I might, if possible, lay it for ever. For I have been often assaulted my self

with fuch formidable Queries as these.

Do you think, Sir, that you have more Wit and Learning than all the Papists in the World? Are there then no Men of Sense, no Men of Conscience among them? Have the Northern Hereticks got all the Understanding of the Universe? I fancy, if there was Absurdity, if there was a Contrariety to Sense and Reason, Papists would perceive it as soon as other Men. But as they perceive no such thing in any of the Principles of their Religion, Protestants ought to look for the Nonsense and Contradiction in their own Brains.

I say, I have often been assaulted with such invidious Stuff as this, as well as the Archbishop; and yet, I hope, I shall show that there is nothing of Reason, or like an Argument, in any such Questions as these.

B 2

1. For

1. For the Archbishop doth not say that the Controverted Doctrines of Popery are clearly, that is avowedly, and on all Hands, as contrary to Sense and Reason, as that two and two make five; for then, indeed, there could possibly be no Dispute about them.

But he maintains that things as contrary to Sense and Reason, as this Proposition two and two make five, namely, that Wine is Blood, and that Bread is Flesh, should not any more be believed, than such Contradiction in Numeration.

2. He does not fay that all Papists are Fools and Madmen; that is, foolish and mad, to all Intents

and Purposes whatsoever.

But, he saies, that they are mad to believe, as they do, in their Religion, Doctrines contrary to Sense and Reason; and that it is foolish in them

to receive Propositions contrary to Scripture.

And this now being the Affertion not of the Archbishop alone, but of all the Protestant Churches, is not to be stifled with Envy, cried down with Calumny, nor hooted out of the World with Harangue and Declamation; but to be brought to the Bar of Reason, and tried onely with the Standard of Scripture. For,

If the Doctrines of Popery are not contrary to Sense, Reason, and Scripture, the Archbishop was both Fool and mad; and so are all the Members of the Protestant Churches, who adhere to him there-

in, to a Man.

If the Controverted Doctrines of Popery are contrary to Sense, and Reason, and Scripture, and I trust the Archbishop hath proved they are so, and that I shall be able to make good his Charge;

Then I will not say what Papists are for believing of them: N.C. will prove that for me fast enough:

But I will fay with the Archbishop:

Abp. " * If all the great Mathematicians of all Ages, Archimedes and Euclid, Apollonius and Dio-

" phantus, could be supposed to meet together in a general Council, and should there declare, in a

" most solemn Manner, and give it under their

"Hands and Seals, that twice two did not make

" four, but five;

"I, who am no Mathematician, would maintain the contrary, and would perfift in it, without being in the least startled, by the Opinion of those learned Men; and would most certainly conclude, that they were either all of them out of their Wits, or that they were byassed by some Interest or other, and swayed against the clear E-widence of Truth, and the full Conviction of their own Reason, to make such a Determination as this. They might indeed over-rule the Point by their Autority, but in my inward Judgment,

" should still be, where I was before.

"Just so, in Matters of Religion. If any Church, though with never so glorious a Pretence to Infallibility, should declare for Transubstantiation; that is, that the Bread and Wine in the Sacrament, by Virtue of the Consecration of the Priest, are substantially changed into the natural Body and Blood of Jesus Christ; this is so notoriously contrary both to the Sense and Reason of Mankind, that a Man would chuse to stand single in the Opposition of it; and laugh at, or rather pity the rest of Mankind, that could be so servicely blind, as seemingly to conspire, in so monstrous an Absturdity.

" And in like manner, if any Church should

" declare that Images are to be worshipped:

"Or that the Worship of God is to be performed in a Tongue unknown to the People:

Vol. I. Folio, Serm. XLIX. p. 588.

"And that the Holy Scriptures, which contain the Word and Will of God, and teach Men what they are to believe and do in Order to their teach Solvetion are to be lockt up and kept

" eternal Salvation, are to be lockt up, and kept concealed from the People, in a Language they do not understand, lest if they were permitted

"do not understand; lest, if they were permitted the free Use of them, in their Mother Tongue,

"they should know more of the Mind and Will of God, than is convenient for the common People

"to know, whose Devotion and Obedience to the Church does chiefly depend upon their Ignorance:
"Or should declare that the Sacrifice of Christ

was not offered once for all, but is, and ought to be repeated, ten Millions of times in a Day:

"And that the People ought to receive the Com"munion in one kind onely; and the Cup by no

means to be trusted with them, for fear the profane Beards of the Laity should drink thereof:

"And that the faving Efficacy of the Sacraments doth depend upon the Intention of the Priest, without which the Receiver can have no Benefit

66 by them:

"These several Doctrines are, all of them, so plainly contrary to Scripture, and, most of them,

" in Reason so absurd, that the Autority of no Church whatsoever can oblige a Man to the Be-

" lief of them.

This you see, Reader, is the Charge, too weighty and too well founded, to be blown away, or blasted with a little malevolent Breath, or a few invidious Resections; and to this Charge we adhere, to this Day; and shall not be beaten from it, unless N. C. can prove, according to his own Undertaking, p. 14. not onely that the Doctrines of Popery are not thus contrary to Sense, Reason, and Scripture, but that they are agreeable thereunto. And first as to the pretended Infallibility of the Church of Rome, in his own Order.



BOOK I. INFALLIBILITY.

CHAP. I.

N. C.'s Definition of Roman Infallibility: The true State of the Question.



HE Doctrine of Infallibility is a Doctrine the Church of Rome have assumed to themselves; and one, which no other Church ever did, before or since, lay any Claim to. It is also one of the brightest

Attributes of God, and most shining Gems in his perfect, and imperial Diadem; and therefore ought not, without very great Reason and Autority, to be assumed by any Man, or Number of Men whatever.

As the Papists therefore have challenged this great Perfection, both for their Pope, and Church of Rome, respectively, and as was most for their present Purpose; let us consider the Reasons and Autoritys, they produce in Maintainance of it.

N.C. The Roman Catholics hold that the Church is infallible; that is, cannot err in delivering the Doctrine she received from Jesus Christ, nor mistake in her

Explanation thereof. p. 14.

The Ground of which Tenet, I conceive to be this: That Christ hath provided such efficacious Means for the Conveyance of Truth to all succeeding Ages, as will infallibly

infallibly secure the Church from Error, in her De-

crees concerning Articles of Faith.

But if this then be all the Ground your Church has for assuming her pretended Infallibility to her self, give me leave to say this is but half sufficient; for unless God has provided Means also for the infallible Reception of Truth among Men, as well as, in your Terms, for the infallible Conveyance of it, you should rather have said, Tender of Truth to Men: However infallible the Means may be on the Part of God, which we do not deny any more than your selves, the Reception and Use of them will not be infallible on the Side of Men: And therefore give me leave to state this Controversy truly, once for all.

Papists say, The Conveyance of the Means of Grace is so infallible every way, as to secure the Men of the Church from Error; as well on the one Side, as the other; as well on the Part of Man, as on the

Part of God.

Protestants chuse to say, That there is a Tender of sufficient and infallible Means of Grace to all Men, on God's Part; but that the Reception, and Use of the Means is not infallible, on the Part of Man:

That God hath no other Way undertaken to secure Men from Error, but by a Tender of infallible Means of Grace to them, either in the General, or

in Particular;

But that it was always his Intention to leave Men still free to their Liberty and Choice, whether they would embrace the Truth, and adhere thereunto, or not. And upon these Points now let us join Issue.



CHAP. II.

The Argument from Tradition: The Vanity of it.

N.C. WIth all my Heart: For methinks I have this peculiar Advantage in the Undertaking, that every pious Christian cannot but wish me Success; because I undertake the Proof of what it is every Man's Interest should be true.

For if I can shew that there is an infallible Church, and that the Church of Rome is that Church, all Christians may sit still, and hear what such infallible

Church faies to them.

I fancy you are mistaken, Sir: I believe no one part of the World desires to have their Faith pinned upon other Mens Sleeves at this rate; but delight your self with the Conceit as far as you please.

I shall onely farther take Notice that my Author p. 14. undertakes to prove positively the controverted Doctrines of Popery, from Reason and Scripture: And that after he hath taken a great deal of Pains, upon the Foot of Reason, to new vamp up, or rather puzzle the old Argument drawn from Tradition,

he comes to this Conclusion.

N.C. The Sum of all that I have said is this, that it is impossible the universal Consent of the Pastors and People of so many different Nations should concur and agree in declaring any Articles of Faith, unless they had received the same Articles from their Ancestors: And it is equally impossible that these Ancestors should have so delivered them, unless they had received them from their Ancestors; and these from others their Ancestors; and so up, till you come to the People who first took up the Articles of Christianity. And if it be found that the Hearers of the Apostles had evident Truth of the Articles of Christianity, which they received from the Apostles; it is equal to a Demonstration, that the same

same Articles of Christianity, which the Hearers of the Apostles received from the Apostles, that the same Arti-

cles of Faith are true. p. 22.

Who doubts It? Who doubts whether the Articles of Faith received from the Apostles, were true? We doubt whether the Controverted Points of Popery were received from the Apostles, or not: Or rather, we do not doubt it; we are satisfied they

did not proceed from them.

And as for this your Ancestrian Argument, which I have here endevoured to help out for you, as well as I could, it amounts to no more than this: You would have us believe that you, by the Way of your Forefathers, received the Controverted Points from the Apostles; and believe also, that it is impossible that you, or they, should be mistaken in so saying: But this we cannot do, for this one plain Reason; because we find such Controverted Articles of Popery so manifestly contrary to the Words of the Apostles, and their Doctrine contained in Scripture.

CHAP. III.

The Age of the Reformers: The Antiquity of their Doctrines.

N.C. A ND this is an Advantage whereof all Heretics are defitute; this of ascending up, by a pretended Ancestrian Ascent to the Apostles; no Sest, that ever yet sprang up in the Church, being able to derive its Heretical Opinions from the Apostles. p. 22.

How should it! How should Heretical Opinions be derived from the Apostles? the Heretical Opinions of Arius, Nestorius, &c. about which you

make so impertinent a Pother? p. 23, 28, &c.

But tho' Heretical Opinions cannot be derived from the Apostles, the Protestant Opinions, which

you call Heretical, both may, and are.

N.C. No, they cannot: For Dr. Tillotson owns, p. 28. that the Authors of the Protestant Sects each stood alone in his Time. And indeed I have never beard that Protestants pretend to ascend higher for the Founders of their several Sects, than Calvin, Zuinglius, or Luther: For the Contradiction of all the Protestant Sects began in one or two; Calvin or Luther: The Contradiction of all that adhered to them amounts to no more than the Contradiction of that one or two; Calvin or Luther. The Authors of the pretended Reformation did not oppose the Universal Consent at the same Time, but at different Times, and in different Ages: Neither did all the pretended Reformers oppose the same Points of Faith. For Proof of all these Points, I have the ingenious, you mean ingenuous, Confession of Dr. Tillotson, as far as it relates to my Purpofe. p. 25, 26, 27.

* In the Higth of Popery Wickliff appeared here in England, and Hierom of Prague, and John Huss

" in Germany and Bohemia.

And in the Beginning of the Reformation, when "Popery had quite overrun the Western Parts of the World, and subdued her Enemies on every " Side, and Antichrift fate fecurely in the quiet "Possession of his Kingdom, Luther arose, a bold " Man, and a rough, but a fit Wedg to cleave in " funder so hard and knotty a Block; and appeared " stoutly against the gross Errors and Corruptions " of Rome, and for a long time stood alone; and with a most invincible Courage, and Spirit, mainc tained his Ground, and refisted the united Force and Malice of Antichrift, and his Adherents; and " gave him so terrible a Blow, that he is not yet " perfectly healed, and recovered of it.

^{*} Serm. 49. Vol. I. Fol. p. 588.

"So that for a Man to stand alone, or with a very few adhering to him, or standing by him, is not a

" mere imaginary Supposition; but a Case that hath really, and in Fact hapned, in several Ages and

Places of the World.

CHAP. IV.

How far our Reformers separated from the whole World: Whether such a Separation may be justifiable, or not?

N.C. Hus far the Doctor; and indeed enough to prove what I have said: For you see he ingeniously owns, these Authors of Sects stood alone each in his Time; and he might have said the same as well of all others, of the Authors of all the other Sects, who ever arose in the World. As Wickliff appeared in England, Hierom of Prague and John Huss in Germany and Bohemia; there was none then of their Opinions before them. p. 28.

Luther stood alone for a long time: All the World

was then against him.

And must this single Man be believed, upon his bare Word; delivering a new Doctrine in Opposition to all the World, without the least Mark, or Character of a Man sent by God! These are surely harder Terms, than God ever required of the very Pagans, for their

Conversion from Idolatry. I answer,

That whether the Protestant Reformers stood alone or no, or for any long time; whether they all arose in one, or in different Ages; whether they all opposed the same Corruptions of Popery, or at the same time, or not, I shall not now enquire, because I am sure not any one of these Points, nor all of them together, concern the Truth of the Doctrines which they delivered or opposed. But I shall chuse to observe, how you are endevouring to slip away from a Truth, which you had not, just now, the Hardiness or Front to gainsay.

The Archbishop's first Position was, that Doctrines contrary to Sense, Reason, and Scripture, are not to be received, tho' all the Men that are in the World, or ever were in the World, should declare for them.

And tho' you did not dare to deny this so flaming Truth then, or in plain Terms, you have been ever since endevouring to run our Reformers down, because they stood alone, and, as you say, by themselves, against the gross Errors, and Corruptions of Rome.

But what if they did do so? Are the Errors and Corruptions of Rome less, because at first by sew opposed? then they are certainly now great, when so very many oppose them. But what has Number, what has the Quality, Greatness, or Power of Persons, to do with Truth? Truth would be never the less so, tho' not any one Man defended it; and Error would not be the less so, tho' all the Men in the World should be so mistaken, or bigotted to defend it*.

Again. Tho' we do not ascend higher for the Authors of our Reformation, than Wickliff or Luther, do we not ascend higher for the Doctrines they preached, and even to the Apostles themselves? With what Effrontery therefore can you say, that we pretend to ascend no higher, for our Doctrines, than Luther and Calvin, when we ground them on the Words of Christ, and his Apostles; and not on the vain, and fallible Traditions of Men?

N.C. Must a single Man be believed upon his bare Word, in preaching a new Dostrine, as the Dostrine of

Christ?

No, nor ten thousand neither: But he may be believed in reviving the old Doctrines of Christianity,

^{*} See many Instances of this in Brown's Vulgar Errors.

preached by Christ and his Apostles, if he proves the said revived Doctrines, by a just Conformity to the Words and Meaning of Christ and his Apostles.

N.C. These are harder Terms than God ever required

of Pagans.

I never heard before, that God ever required any hard Terms of Pagans: Neither was it hard in Luther, to desire Men to prefer the Doctrines of the Word of God, to the vain Traditions of Men.

CHAP. V.

The Conversion of the Jews considered: The Reformers did not call Men off from the old Doctrines of Christianity, nor broach new ones, by their own Autority.

N.C. TO give the more Weight to this my Argument: viz. That one Man should not be believed, preaching new Doctrines, upon his bare Word, in Opposition to the whole Christian World.

Which is extremely impertinent, and foreign to the Purpose; as no Protestant ever held, that any Man was to be believed, preaching a new Doctrine for a Christian Doctrine, either upon his bare Word, or any other Consideration whatever.

N.C. Let us compare the Jews which received the Law and Prophets, with the Christians who believed

the Gospel. p. 29, 30.

N.C. Tho' the Scribes and Pharifees were notoriously known to have been very wicked, and had enjoined the Jews the Observance of some Traditions of their Fathers, together with the Law of Moses; yet Christ was so far from advising the Jews to separate from them, that he expressly commands them, to observe and do what soever the Scribes and Pharisees bad them; and that because they sat in the Chair of Moses. Nay, what

what is more, be faies, If I had not done among them the Works which no other Man did, they had not had Sin. Intimating, that it was neither reasonable to depart from that Religion which they had received from their Ancestors, the Truth whereof was at several times confirmed by real Miracles; nor finful to hear his Doctrine, to the Prejudice of their own, unless he had done greater Miracles in Confirmation of the Truth of it, than any Man had done before in Confirmation of theirs. And shall the Catholic Religion, the Religion of Jesus Christ, which is grounded on surer and better Promises than that of the Jews, even upon the Promise of that Word which abideth for ever; shall this Religion be abandoned at a Signal given by one fingle Man, rifing up in Opposition to all the World? Surely this is so monstrously absurd, that were we not convinced of the Truth of it by Experience, we should rather believe the whole Frame of Nature would dissolve, and all Things run counter to their usual Course, than that any Man in his Wits should be guilty of such a Folly.

The Reader doth perceive, I question not, by this time, that here is Absurdity and Falsity enough; and

both on the Popish Side.

1. This Falsity: That the Controverted Doctrines of Popery are no other than so many Articles of the Catholic Religion of Jesus Christ; of the Religion

preacht by Christ and his Apostles.

2. This Falsity and Absurdity: That Luther and the Reformers called Men off, to abandon the true Religion of Jesus Christ, and to embrace Opinions new broached by themselves, in Contradiction thereunto: Upon which also, a most impertinent Exclamation is founded.

But how can this possibly be, when it is so notorious that Luther and the Reformers recalled Men to believe the Doctrine of Christ and his Apostles; and the Papists, Pharisee like, stood up against them, and for the vain and senseless Traditions of Men? Had the Reformers pretended, theirs were new Opinions, or could Papists prove them such, this would be a murdering Cannon indeed: But as the Reformers never pretended to broach any new Doctrines, and neither N.C. nor his Papists can prove they revived any other, but the Old and Scripture Doctrines of Christianity; all the aforesaid Falsities, Absurdities, and exclamatory Stuff, doth and must return onely upon their own Heads, with the greater Force and Weight.

CHAP. VI.

The Controverted Doctrines of Popery not founded on universal Consent: How far such Consent obliges.

A Fter my Author had observed, p. 31. that the Reformers did work no Miracles, and had attempted to fasten several abusive Stories upon them for pretending thereunto, Stories as void of Truth,

as they are of Modesty and Shame:

After he had suggested that the Controverted Doctrines of Popery are supported by those pretended Miracles and Facts recorded by Bede, and other credulous Writers, which we will receive, when we embrace the said Doctrines, but not before; he sub-

Poins :

N.C. You see then, Christian Reader, upon how fickle and sandy a Bottom, the Faith of all Sectaries stands; and how firm and solid, that Basis and Foundation are, whereon the Catholic, that is, the pretended Roman Catholic Faith is built, viz. the universal Consent of all the Christian World: Which Consent, if liable to Error, we may justly doubt of any thing in the World; even of what we see with our Eyes; since, as it is already proved, it is as impossible that the universal Consent of so many Nations should

should conspire to declare, that they had received that Faith from their Ancestors, if they had not received it, as that a Wall, for Example, should not be white,

which I fee to be fo. I reply:

Supposing the Catholic Faith, or Faith universally received, as of the Nicene Creed, is built on the Consent of the whole Christian World; tho' I should rather say it was founded on Reason and Scripture: And supposing it impossible such universal Consent should be false also; what is that to the controverted Articles of Popery, which are not founded on universal Consent, nor on the Agreement of the whole Christian World?

Again; supposing the controverted Articles of Popery to be grounded on the universal Consent of Papists, which with them is the Consent of the whole Christian World; how comes such a Consent to be as good a Demonstration, as that the Wall is white

which I fee to be fo?

Why, now the Mystery is out: Tho' our Author had before confest, when he could not help it, that our Senses give irrefragable Testimony to their pro-

per Objects.

Now he acquaints us, that we must not yield too much neither to our Senses nor Sensations; and he now, as well as at another Pinch, gives us the same Notice, as to our Reslections or Reason: For it would already be faser for us, in his Judgment, to mistrust our own Eye-sight, than not receive those controverted Articles of Popery, which, with an universal Popish Consent, N. C. and his Adherents would intrude upon us.

Now Papists may take such an Intrusion, if they please, for a stronger Argument than the Demonstrations of our Eyes, and other Senses: But I believe Protestants will more firmly believe the Wall to be white, which they see to be so, than chuse to receive those controverted Doctrines, which Papists, with an universal Popish Consent, conspire to impose upon them.

CHAP. VII.

Of the Objects and Assurance of Faith. Pope Gregory's Notion, That the Impossibility of a Thing is a proper Ground of our Faith, exploded.

N. C. adds, to convince us farther, that he and his Papists are no Friends to Arguments in religious Matters, drawn either from Sense or Reason.

N.C. Faith is the Evidence of Things not seen, the Substance of Things hoped for: That is, as he explains the Words, Faith is grounded on the Evidence of Things

not seen, nor understood.

But if Faith be grounded thus, as he faies, on Things not feen nor understood, I must needs observe, it has but a dark Foundation. But this he onely affirms of his own Popish Faith; and that indeed is founded, not onely on Things not understood, but on Things

contradictious, and impossible in Nature.

In the mean time, what a wretched and abusive Exposition have we of St. Paul's Words! The Apostle doth not say, that Faith is grounded on the Evidence of Things not seen, nor understood; but that Faith, which is built upon divine Testimony, is the onely Evidence or Authority we have, or can have, for Things not feen; and, in that Senfe, the very Substance of Things hoped for; not as it is grounded on, but as it gives Credibility and Assent to Things, which otherwise would not have been imagined; and in the Way of Reason could not have been perceived; and consequently, without the Atteffation of Revelation, would never have been admitted by us. However, let us fee how he endevors to make out such his false Interpretation. Believe me, the more he stirs the worse it will be.

N.C. * Thus Pope Gregory's Words are to be understood: How was the Lord's Body, after the Resurrection, a true Body, that could enter the House when

the Doors were shut?

+ How indeed! without opening or dividing the Door, or other Aperture or Entrance? and therefore we ought thus to interpret the Action, with Protestants, that Christ entered the Room thro' some Aperture or Opening, the Disciples perceiving it not, or not apprehending that the Doors were not still shut.

N.C. For we must understand, saies Pope Gregory, that the Work of God is not wonderful, if comprehended

* Gregorius. Quomodo post resurrectionem corpus Dominicum verum fuit, quod claufis januis ingredi potuit? Sed sciendum nobis est quod divina operatio, si comprehendi potest, non est admirabilis: nec fides habet meritum, cui ratio humana præbet experimentum.

[†] The Popish Interpretation of these Words arises from the Sound, and not the Sense of them; and from a vain Defire of making a Miracle of an Action which is neither recorded nor deligned as such. We have here an Idiom of Speech, or rather a Way of speaking, common, as I take it, in all Languages; which passes well enough in common Use; is sufficiently understood, and never misapprehended; and yet, like many other Idioms, and Ways of speaking, will not bear a critical and analytical Explication. Quum ergo serò esset, die illo, una sabbathorum; & fores essent clause, ubi erant discipuli. "When " the Doors were shut, where the Disciples were assembled-" came Jesus, and stood in the midst of them." Take the Words literaly, and according to their Sound, and they imply, that Jeius with his human Body entered the Room, whilst the Doors were shut, without making in them, or otherwise, any Aperture or Opening. But because this Interpretation is as impossible and absurd, as it is for a human Body to enter a Room without an Aperture or Opening, therefore we know it is not to be received. Let us fee, therefore, if another Explication may not be found out, which may be free from fuch Impossibility and Absurdity. And we shall readily grant there may, when we consider, that according to the Forms of speaking in all Languages, those Doors may be faid to be continued shut, the opening of which was not perceived. We have a like Mode of Speech, according to the Septuagint, Josh. ii. 5. 25 4 Πυλη εκλειετο - κ οι 'Aνδρες εξηλθον. Quum porta clausa effethomines exiverunt. No one supposes the Men went thro' the Door; but that they went out in the Evening, about the Time, as

by Reason. This is the first Flirt against Reason; and, as usual in such Cases, a wonderful Contrariety it has thereunto. Gregory. Neither hath that Belief any Merit, to which human Reason gives Experience. Do you mean that there is no Merit in believing what we know to be true? Or that the Merit is in believing what we know to be false? Let the Reader judge.

Gregory. The Disciples saw Christ's Body, and felt it with their Hands; consequently had the Evidence of two of their Senses that it was a human Body. And could not, consequently, enter the Room without

an Aperture or Opening.

N.C.

our English Translation has it, of shutting the Gate. So in like manner, when it is faid that our Savior, with his human Body, entered the Room, the Doors being shut: It is not meant, that his, or any human Body, could enter the Room thro' a Door, or without an Opening, for such an Entrance is impossible: But that our Savior opened the Doors imperceptibly, and entered: Or that he entered the Room thro' fome other Aperture, or Opening, the Disciples perceiving it not. If Papists therefore will have a Miracle, where none feems to have been intended, they must look for it in the imperceptible Aperture and Closure. If they allege that a glorified human Body may pass thro' a Door, tho' a common human Body cannot: I ask, whether such glorified human Body had the Propertys of a human Body, or not? If they fay it had not; we answer, such glorified Body is not a human Body: We answer farther, fuch Supposition contradicts our Savior's Manifestation to Thomas; Reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thrust it into my Side, John xx. 27. If there-fore our Lord's Resurrection-Body had Flesh and Bones, as it is plain it had; if his glorified human Body had the Properties of a human Body, as it must have if it was a human Body; we are fure there can be no Penetratio Corporum, that it could make no Entrance without an Aperture or Opening; therefore we cannot admit fuch abfurd Popish Interpretation: Therefore we very justly have Recourse to another, equaly familiar, and more confiftent with Reason; and do by the Words in this Case, as all Interpreters do by others, which they know to be true in a proper Sense, and absurd in a foolish one; we reject the absurd and foolish Interpretation, and adhere to the possible and rational one: And so would Papists too, but that by endevoring to force upon us the impossible Entrance of a human Body thro' a Door, they hope to make way for the equally abN.C. Yet, according to Pope Gregory, they could have Faith concerning his Body onely; because they did not comprehend how it was possible for it to enter the House when the Doors were shut, without an Opening.

These are strong Lines, and purposely obscure, as deceitful ones usually are; and, it may be, designed on purpose to give us an Experiment that N.C.'s Faith is grounded on Things not to be understood. However, let us see if we can unravel them, tho' we should spoil their Merit, by striving to make Sense of them.

Pope Gregory faies, the Disciples had the Evidence of two of their Senses, that Christ's Body, after the Resur-

furd and impossible Admittance, of a human Body, under the Signs, and exclusive Properties of Bread and Wine. And this I must fay for them, that these their two foolish and absurd Interpretations of the Words of our Savior and his Evangelist may, and must, stand and fall together. For he that can believe a human Body can pass thro' a Key-hole, and, which is more, thro' a Door, or Room, without an Aperture or Opening, may believe that Bread, whilft it has the Properties of Bread, and remains Bread, is, notwithstanding, Flesh: And that Wine, whilst it has the exclusive Properties of Wine, and remains still Wine, is Blood. And he that can thus believe Transubstantiation, may believe that a human Body can enter a Room thro' a Door, and without an Aperture or Opening. And he that believes these two Things, may be a Papist or a Turc; may believe any thing that he has a mind to; any thing that his Interest or Inclination leads him to believe. See farther, Dr. Whithy's excellent Comment upon this Text; Pool's Synopsis, Ge. It is plain from the Catechism of the Council of Trent, that Papists have a like Conceit concerning the Refurrection of our Savior; that he came out of the Tomb with his Body, before the Stone was removed, which shut it up. But this is plainly contrary to the Text, which faies, the Stone was rolled away. Neither is that very different, which they have concerning the Birth of our Savior, Illafa virginitate Maria, sine fractura vel hymenis apertura, aut tali scilicet que virginitatis statui competit. But all these ridiculous Fancys, as they are alleged in Behalf of Transubstantiation, and supported in favor of it; so do they onely serve more effectually to overthrow it, by demonstrating that Transubstantiation is not to be maintained without the Defense of other equaly needless and senseless Interpretations.

Art. 3. p. 36. Præterea, quo nihil admirabilius dici omnino, aut

Resurrection, was really a human Body; and that, consequently, it could not enter the Room, without

an Aperture or Opening.

And therefore they could have Faith onely concerning his Body: That is, they could onely and barely believe, or for this Cause onely believe, that our Savior's Body entered the Room without an Aperture or Opening; because they could not possibly comprehend how such an Entrance could be made.

Herein, therefore, was the Merit of their Faith, that they did believe an impossible Entrance, contrary to the Evidence of two of their Senses. For where is the Merit of believing Things not contrary

to our Senses, and not repugnant to Reason?

cogitari potest. Most surprising indeed! Nascitur ex matre Christus, sine ulla maternæ virginitatis diminutione: & quomodo postea, ex sepulchro clauso, & obsignato egressus est: atque ad discipulos clausis januis introivit. Vel ne a rebus etiam, quæ a natura quotidie sieri videmus, discedatur, quomodo solis radii concretam vitri substantiam penetrant. (As if there were no Pores in Glass; or as if there was no Difference between the imperceptible Smalness of the Rays of Light, and the Grosses of a human, or even an Infant new born, or borning Body:) Neque frangunt tamen, aut aliqua ex parte lædunt. Simili, & altiori modo, Christus sine ullo maternæ virginitatis detrimento natus est.

That the bleffed Virgin conceived our Savior, and brought him forth into the World, without any Knowlege of Man, I firmly believe, being so plainly reveled, and containing no Difficulty in it; no greater than the Formation of Eve, which no Man will say to be impossible: But something very conceivable; that God should make one Man, as he did at first Adam, without the Intervention of an-

other

That the bleffed Virgin always remained a Virgin, and without any Knowlege of her Husband, is a Tradition of the Church, but no Article of Faith, as I apprehend. However, I have no Desire to oppose such Tradition, tho' I know them who have given

no contemptible Reasons against it.

That she was a Virgin at the Time of our Lord's Birth; that there was no Alteration, Disposition, or Tendency to a Birth, in utero Virginis, nor any Disserence in her, from that of a commonly pure Virgin, is neither consonant to Reason, nor reveled. This I neither believe my self, whatever others antiently may have done; neither do I think any one can or will believe so needless and sense less a Conceit, without Autority or Grounds.

I shall

I shall not now stay to answer this foolish Question, which carrys its own Consutation: But shall chuse to observe, that as it is the Principle of Pope Gregory here before us, that Faith obliges us to believe Things contrary to Sense and Reason; so, that there is no Faith, according to Papists, so meritorious as a nonsensical and irrational one.

It is true indeed, N.C. disowns this in plain Terms, and so do all Papists: For who can avow any thing, in plain Terms, so bare-faced and shameless? But tho' they deny it in plain Terms, in sophisticated and fallacious ones they lay it down and maintain it; and cannot indeed support their controverted Doctrines without it: Neither the Entrance of an human Body through a Door into a Room, nor Translubstantiation, without it.

And because I expect to be abused upon this Head, I desire the Reader impartially to consider, if Pope Gregory does not say that the Merit of Faith consists in believing Things contrary to the Evidence of Sense and Reason? And if the Instance of our Savior's entering the Room with his Body, without an Opening, is not brought by him for that Purpose?

And if N. C. doth not allege Pope Gregory's Words, and this Instance, to the same Point also? Into such Necessitys are they brought, by their many absurd Interpretations of Scripture (which once adapted by them, they must and will always follow,) and by maintaining Principles not onely senseless and defence-less, but such as they dare neither openly avow, nor publicly sustain.



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CHAP.

CHAP. VIII.

Of the proper Grounds of Faith: That the Means of Salvation are infallible: That we are not so in our Application and Use of them.

But is it not now diverting to observe again, that after our Antagonist had endevored to run down the Evidence of Sense and Reason, by an absurd Interpretation, and in a truely senseless manner; how presently and immediately he comes about again in their Desense, when he thinks, equaly without just Grounds, that they speak for his Purpose.

N.C. Jesus Christ sent his Apostles to preach the Doctrines of Salvation, upon pain of Damnation to all Men: Is it not reasonable then, that such Doctrine should be attended with such Credentials as may convince

Gainsayers? Most certainly.

N.C. This I am sure nothing less than the Evidence of Sense or Reason can effect. O monstrous! and from N.C. too! For if the Evidence be less than that of Sense and Reason, (that is, if it amounts to any thing less than unquestionable Demonstration,) then is the Doctrine onely probable. And if it be onely probable, one may reasonably doubt the Truth of it.

I am forry the Popish Party, among us, can find no better Persons to dispute against us: But such as do not understand English, are not Masters of Logic, and persectly unacquainted with the first Principles

of Metaphysics.

It is plain this Gentleman doth not know, that tho' Things probable may be doubted of, they cannot reasonably be doubted of: Because, could they reasonably be doubted of, the Ratio, or Reason of Belief, would be on the other Side, and they would cease to be probable.

It is true with regard to Things probable, there may be, and usually are, Reasons and Arguments on both Sides: But the Superiority of Reason on one Side, more than the other, is properly their Probability; or the Ratio, the Reason of their Reception.

So that to suppose Probability on one Side, and the Ratio, or Reason of Belief on the other, is down-

right Nonfense and Contradiction.

And as this is the Case of all moral Certainty, which is onely the highest and the best questionable Degree of Probability; so is it to be observed likewise, that this, in all the rational Grounds and Ways of proceding, is all the Assurance we can have; and that it ought always to be satisfactory; and is, in its self, little less so than Demonstration. And because this is a Point of great Consequence, I desire Leave somewhat farther to explain it, with regard to Things

past, present, and future.

1. As to Things past. It is highly probable, that Moles is the most antient Writer now extant; as the Learned have all the Reason in the World to believe. None of them indeed pretends to be able to demonstrate the Antiquity of his Writings, beyond Doubt or Contradiction, and therefore any Man may still make a Question of it, if he pleases: But still, the Probability is fo great on their Side, the Ratio, or Superiority of Reason, for receiving his Books as the most antient, is so great, that it would be childish to require more; and a fign of the utmost Perversenels not to acquiesce therein. And therefore, tho' it be not plainly impossible that there should, or may be, an older Book than Genesis; I believe there is now no learned and impartial Man living, who doubts any more, or can any more doubt, of the preferable Antiquity of such Book, than he doth that there is fuch a Book.

Again: It is morally certain, that is, it is to the greatest degree probable, that Moses was the Author of the Books which go under his Name: But can this be made out past Doubt or Contradiction? No. For Father Simon, and the Sceptics of this Age, pretend, for want of such Demonstration, upon N. C.'s Principles, to make a Doubt of it: But still the moral Certainty, the Probability, the Ratio, or superior Reasons for believing Moses to be the Author of the Books which go under his Name, runs so high, that no one can possibly doubt he was fo, but upon such Principles of Sceptism and Perverseness, as not onely destroy the Certainty, but all the Assurance we have, or can have, that any Book is written by the Author whose Name it bears; to admit which, would be the greatest rational Absurdity.

2. As to Things present. It is highly probable, or if you please moraly certain, that there is such a Country as France; and no understanding Person doubts of it, any more than he does whether he himself be an Englishman, or not: But how is this to be demonstrated beyond Possibility or Contradiction? Can I, without carrying a Man into France, give him unquestionable Demonstration that there is such a Country? No. But still the Probability, the moral Certainty, the Ratio, or Superiority of Reason, in believing this, is so great, that it could be nothing but the most sceptical Perverseness to doubt

of it.

3. As to Things future, that there will be a Judgment to come, is highly probable, and morally certain: But can such future Judgment be now demonstrated, beyond all Possibility to the contrary? No: No Man pretends to it: Things suture do not admit of any such Proof. But still the Probability, the moral Certainty, the Ratio, or Superiority of Reason, for believing a Judgment to come, is so great, that no good or wise Man now doubts of it; that no wise Man ever did doubt of it, but such Blockheads

as Epicurus, who tho' he believed the Sun was no bigger than *a Frying-pan, would not yet believe in the God who made it. And therefore it is very ignorantly, impertinently, and mischievously added by our Adversaries,

That those religious Truths which are onely probable to the highest degree, or moraly certain onely, may reasonably be doubted of: For if they may be reasonably

doubted of, they are not probable.

And that if we may doubt of them, the contrary to them may be true: For we cannot suppose the contrary to them to be true, if they are highly probable: For that is to suppose a Reason, which may be put into the Balance against the Reason of believing them: And then, such Reason must be so light as to signify nothing, comparatively speaking; or else such Truths will not be moraly certain, nor so much as highly probable; but more or less dubious and uncertain.

And therefore, tho' when we reasonably doubt the contrary may be true, for any thing we know, and should be not unlikely so to be; when we do not reasonably doubt, or we doubt without Reason, there neither is, nor can be, Reason to doubt that the contrary may be true: Unless there may be a Reason for

doubting, when we doubt without Reason.

And therefore N.C. and his Papists strangely mistake the Matter, when they say, it doth not stand with the Goodness of God, to punish Men for not receiving the Truths of Christianity; which, without a Supposal of Certainty, Infallibility, and Demonstration, may be true or not true, for any thing a Man knows to the contrary. For neither is any thing moraly certain, nor can any thing be highly probable, if there

^{*} Nec nimio solis major rota, nec minor ardor

Esse potest, nostris quam sensibus esse videtur.

Lucretius, lib. 5. 565.

be any Reason on the other hand, strong enough to incline a Man to suppose the contrary may be true: For in such Case the Truth would not be highly probable, nor moraly certain, as all religious Truths must, and ought to be; but rather doubtful and uncertain.

But here lies the metaphyfical Ignorance and Blunder; because a Man may doubt of any thing, Papists and Sceptics suppose he may reasonably doubt of any thing: And thence taking it for granted, that because a Man may doubt of the fundamental Truths of the Christian Religion; of any thing, and of every thing; that therefore he may reasonably doubt of any thing, and of every thing; they infer, that upon our Principles, the Contrarys to fuch Truths may be true, for any thing we know; and that then God should not punish Men for Unbelief. Whereas, if N. C. had been fo well acquainted with our Principles as he ought to have been, before he had wrote against them, he would have known, that tho' we contend for nothing more than moral Certainty, for the Truth of the Principles of our Religion; that we hold no Man can yet rationaly doubt the Truth of them: And that then God both may, and will, with the highest Justice and Reason, punish Men for their Obstinacy and Unbelief of them.

The Reader by this time wonders, as I conceive, what our Adversary means by thus standing up for Sense and Reason, and Arguments drawn from them, as to religious Certainty, and proper Grounds of Faith and Practice; when he had just before so far decried them, as to declare no Faith meritorious that

is confistent with them.

He must know then, when Papists are in the Humor, and think it for their Purpose, they can allow of no proper Grounds of Faith or Religion, but certain and infallible ones.

And, as they know we do not pretend to be infallible, they infer from thence, that Protestants have no sure Grounds for their Religion; that they must come over to their Church, as Mr. Serjeant terms it,

for fure Footing.

But after all, are Papists, in any one respect, more infallible than Protestants? Or are they, or can they be, at greater Certainty in their Religion, than we are in ours? No: Unless a pretended Infallibility is, or can be, a better Security than a moral and reasonable Assurance, which is all a Man can have. For, did God propose ever to procede with us upon a Foot of Infallibility in our religious Affairs? Or can he indeed do so, without destroying the true Merit of Believing?

If God had provided infallible Means for the Reception, as well as Promulgation of the Articles of our Faith, where could be the Merit of embracing them? If Men could not help doing well, where

would be the Virtue?

But as God hath dealt most kindly by us, in making us free Agents; so is he not less gracious in treating with us, upon moral and rational Grounds: That when we make a reasonable Choice we may be intitled to the Reward; when we act contrary to Rea-

fon we may be justly condemned.

To pretend therefore that reasonable Probabilitys, and moral Certaintys, are not proper Grounds for rational Creatures to go upon, is onely to discover that we know nothing of our Constitution; nothing of the Nature of Rewards and Punishments, and as little of the Rules of unalterable Equity and Justice, which obliges God to render to every Man according to his Works; but not till he hath set Life and Death before him; rational Motives of Action, and proper Discouragements of Disobedience; and left him free to chuse and resuse for himself, without the least Constraint or Necessity, either upon his Judgment or his Will.

*Let us make this still plainer, if possible, with regard to some of the Doctrines of the Incarnation,

in which we are nearly concerned.

I believe in Jesus Christ his onely Son our Lord; that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pi-

late; was crucified, dead, and buried.

N. C.'s Principle is, that these Doctrines must not be received upon Evidence less than that of Sense and Reason; nor upon Arguments which are not more than probable; because should they be onely probable, one may reasonably doubt; and if a Man may reasonably doubt, God cannot justly punish.

On the contrary, we say that a Man must receive these Truths upon Evidence highly probable; that is, upon reasonable Proofs, and such as the Nature of such historical Facts afford; because infallible and

demonstrative Proofs they do not admit of.

And we say farther, that these Facts being proposed to our Belief in the Apostles Creed, extracted from Scripture, God may justly punish us for rejecting such the Articles of the Christian Faith, tho

^{*} To make this more plain, let us suppose Jupiter, the Father of Men and Gods, holding a Pair of Homerical Scales; and into one of them, the Scale of moral Certainty, putting all the imaginable Ounces of Probability, Suppose a hundred; into the other, into the Scale of Infidelity, two or three Scruples of Atheistical Suspicion, or Deiftical Scepticism: And let us suppose also, the Scale of moral Certainty weighing up the Scale of Infidelity with a great Velocity and Force. From hence I infer, 1. That the Scale of moral Certainty must, and will prevail, in virtue of its superior Weight. 2. That its Superiority of Weight, when the Atheistical Scruples are counterpoised, is the Ratio or Reason of the Declination. 3. That when the Atheistical Scruples are counterpoised, the superior Weight will have the fame Force, as if the Scale of Dubitation was wholly empty. 4. That nothing but Perverseness can induce any Man to prefer two or three light, frivolous, and sceptical Scruples, to many Ounces of Reason. 5. That if any Atheist or Deist is so perverse, God may justly punish him for his Folly; and as equitably too as if there had been no Scruples of perverse Dubitation on his Side.

the Evidence for them is not so irresistible, but that

we may still doubt of them.

But because we cannot reasonably doubt of them, because we ought, if we act rationaly, to accept them, they having the highest rational Proof, and all the moral Certainty on their Side, which any such historical Truths do admit, or can bear; therefore God may, and will very justly punish our Refusal to accept and believe them: Because, being rational Creatures, and made, as such, to be swayed by rational Proofs and moral Certaintys; we acted very foolishly, wickedly, and perversely, when we would not be determined by such Motives and Arguments in Behalf of Religion, and his Son Christ Jesus, as do, and ought to determin us upon every other Occasion.

I hope now that I am sufficiently understood, and these Propositions also; that God may justly punish Men for not accepting rational Proofs, and such as the Nature of Things admit, tho' there be room for Doubt and Choice: That it would not be proper for God to treat with rational Creatures, upon other than reasonable Motives: And that for Men to expect infallible Proofs, and irresistible ones, is to look to be treated like Beings in a State of Persection or Necessity; and that consequently all the Pother that is made about Infallibility in a State of fallible Humanity, is absurd, unreasonable, and inconsistent.

CHAP. IX.

That Papists have not universal Consent on their Side. Of the Assistance of the Holy Ghost.

N.C. Excepting the Opposition of a few Persons, the universal Consent of all the Christian World agrees to all the Articles of Faith, which the Christian

Christian Church holds and believes. What is that to the controverted Articles of the pretended catholick Church of Rome?

N.C. But among all other Truths that are derived to us by this univerfal Tradition, or common Confent, this is one, The Holy Ghost doth assist the Church, and

guide ber into all Truth.

It is an unquestionable Truth, that the Holy Ghost, as far as he is concerned, doth guide the Church into all Truth; and founded on the Rock of the Word of God, in Scripture. But because these Gentlemen do not care to have Recourse to Scripture Evidence, therefore they must needs take it off from thence, and rest it upon universal Consent or Tradition; and so, of this certain Proposition we are assured in Scripture, The Holy Ghost doth guide the Church into all Truth, they make a vain and defenseless one. It is agreed among Christians, the Holy Ghost doth assist the Church, therefore he doth do so.

N.C. Hence we conclude that the Catholick Church is infallible. Very weakly and insufficiently from universal Consent; and nothing to the Purpose of Rome.

N.C. For fince the Holy Ghost is given to guide the Church, and he is omniscient and omnipotent, he cannot permit her to fall into Error. Why so? the Holy Spirit, that is, the Graces and Gists of the Holy Spirit, are given to every particular Christian, to guide him into all Truth: And yet doth not the Holy Spirit suffer private Christians to fall into Error? And why may he not then suffer whole Churches, or the whole Christian Church, to fall into Error, if they will not obey the Motions of his Grace, as he did the Church of the Jews?

Unless you will contend that it is his Duty, as he is omniscient and omnipotent, to preserve the Men of the Church from Error whether they will or no: Which is such a Superseture, and Notion of irre-

fiftible

fistible Grace, as no Man, I dare say, will receive now.

And yet without the Admission of it, you own here plainly, by recurring to the omnipotent Power of the Holy Ghost, that the pretended and general Infallibility of your Church, that is, of the Men of your Church, cannot be maintained.

CHAP. X.

How far the Church is infallible, as to her Canon of Scripture. Men as much left to their free Will in Council, as out of Council.

N.C. Hence we conclude, from the common Consent of Christians, that General Councils are infallible in all their Definitions and Decisions of Faith: For though a General Council be but a Representative of the whole Church, yet because General Councils have been looked upon, by the Apostles and all good Christians, as the best Means of determining Controversys; because all good Christians have held themselves bound to acquiesce in their Determinations; therefore is it reasonable to believe that the Spirit of God doth assist and guide them. p. 37.

Very well: But is it reasonable to suppose therefore, that the Holy Spirit conducts them with irre-

fiftible Grace? No, furely.

Why then, if they are, notwithstanding such Asfistances as are vouchsafed to them, left to their Liberty, as much as in their private Capacitys, whether they will obey the Suggestions of God's most holy Spirit, or not; then they may resist and neglect the Motions of such blessed Spirit, and be as fallible in their public as private Capacities.

N.C. 3. Hence also we conclude, that the Church is infallible in determining what Books of Scripture are

Canonical,

Canonical, and what not; and in determining the true Sense and Meaning of them: For since these sacred Books, and the right Interpretation of them, are very necessary for the Edistication of our Faith and Manners, the same Spirit which guides the Church into all Truth, doth, no doubt, guide her in those important Truths. p. 37.

The Church is, onely, not infallible in determining the Canonical Books of Scripture; because the Men

of the Church are infallible in nothing.

But she is as certain, as to the Truth of her Canon, as, humanly speaking, she can be. And if human Certainty will not serve you, help your self to

greater, if you can.

The Church is not infallible in interpreting Scripture; that is, the Men of the Church, in their Interpretations of Scripture, are not so; because they do not always follow the Directions of God's Holy Spirit.

For I must remind you, once and again, that the Means of Grace are infallible in themselves, that our divine Assistances are infallible; and that we onely, that is, the Men of the Church are not infallible; because we do not infallibly attend thereunto.





BOOK II. INFALLIBILITY.

CHAP. I.

Scripture-Proof proposed for the Infallibility of the Church; allowed to be sufficient.

N.C.



Procede next to prove from Scripture, that the Church is infallible.

But whereas Protestants are used to carp at our Way of proving the Autority of the Scriptures by the Au-

tority of the Church, and the Autority of the Church by the Autority of the Scriptures, pretending that this is to dance in a Circle; let us show that there are two Kinds of Circles, a vicious, and a competent one; and that our Circle, in this Case, is a competent one. When two Things bear Witness to one another, we call this a Circle; and when they have nothing else to support the Truth of their Evidence, but their mutual Affirmation, then that Proof is faulty. p. 38.

And if it be so, then your Circle in this * Case is a vicious Circle: For they are your own Popish Principles, That the Autority of the Scriptures can no way

^{*} See Vol. III. post, p. 71,

be proved, but by the Autority of the Church*; and that the Autority of the Church can no way be proved, but by the Autority of the Scriptures, as it is certain it cannot: And therefore, fay what you will, this of yours is, and will be, a faulty Circle.

But, not to spend our Time upon less necessary Things, I do allow the Autority of the Scripture to be sufficient to prove the Autority of the Church.

And therefore go on.

CHAP. II.

Matth. xvi. 18. Christ's Promise, that the Gates of Hell shall not prevail against his Church, explained and verified.

N.C. Hrist saies, Matth. xvi. 18. Thou art Peter; and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it.

N.C. You see, Christian Reader, Christ promiseth to build his Church upon a Rock, and that the Gates of Hell shall not prevail against it. If the Gates of Hell shall not prevail, surely it shall not fall into Error; for there are but two Ways of prevailing against it.

1. By destroying the Members that compose it, as to their temporal Concerns: Or, 2. By corrupting their Souls with Error. That Sathan hath not prevailed

^{*} Invaluit autem apud plerosque perniciossissimus error, scripturæ tantum inesse momenti, quantum illi ecclesiæ suffragiis conceditur. Ac si vero, æterna inviolabilisque Dei veritas hominum arbitrio niteretur. Calvin. Instit. lib. 1. cap. 6. Sententias & nomina talium pontificiorum habes apud Chamieri Epitomen. lib. 6. cap. 2. Ad hanc cantilenam Surdisius. Absque ecclesiæ autoritate non majorem sidem adhiberem Mattheo quam Tito Livio (sabularum nimis avido). Dictum etiam cujusd. Card. Hosius, lib. 3. contra Brentium asserit, potuisse pio sensu dici, scripturas valere quantum sabulas Æsopi, absque ecclesiæ autoritate. Plura omni blasphemia plena addere horresco.

against one, our own Being is a sufficient Evidence: That he hath not prevailed against the other, Christ's Pro-

mise is a sufficient Insurance.

*This is exactly the Popish Way of arguing: These Men are ever in Extremes. But is there then no prevailing against the temporal Affairs of a Church, without destroying the Being of it? Is there no prevailing against the Men of the Church, as to their Faith, but by a total Corruption? Is there then no such thing as a partial Prevalency? No such thing as a partial Corruption?

If this be the Case, then neither hath the Turk nor the Devil prevailed against the temporal State of the Greek Church; because neither have been able, as yet, to tear it up Root and Branch, and I trust in

God, never will.

Neither then hath Sathan prevailed against the English Church in Spirituals; because he hath not

totaly corrupted our Souls with Error.

But the last of these you will not allow, I suppose, that Sathan hath not prevailed against us. And the first is false sadly to Demonstration; for the Devil hath in but too many Places prevailed against the temporal Estate of the Church: And therefore equally absurd must the Positions † be, from which

fuch barefaced Falsities so naturally follow.

The Truth of it is, our Savior doth here promise that Sathan shall never prevail either against the temporal or spiritual Being of his Church, whilst the World endures; so as to exterminate all Christians, Root and Branch, from off the Face of the Earth, or totaly to corrupt their Souls with Error; and such his Promise he hath made good to this Day, and ever will.

† A remotione consequentis ad remotionem antecedentis.

^{*} See the like Dispute about the Word perish, in the Papers which past betwen Dr. Hickes and a Popish Priest. cap. 4. p. 75.

But he did never promise that Sathan should not prevail against the Being of particular Churches, nor prejudice in general the temporal Affairs of the Church; neither hath he made any such Promise good.

Neither did he ever promise that Sathan should not prevail against particular Christians, and never seduce

them into damnable Herefys and Schisms.

Nor did he ever promise that Tares should not grow up with the Wheat; that Churches primitively pure should not fall off from their first Integrity: For the Churches of Asia in the Time of St. John, Rev. iii. are melancholy Instances, not to name any other, that such fancied Promise was never made good.

And yet such fancied Promise is what Papists would fain gather from this Text; they would needs have us conclude that, (because Christ hath promised that Sathan shall never totally wipe out the true Faith from the Hearts of all Christians,) he will never suffer either impertinent Usages, superstitious Practices, or false Doctrines to grow up in their Church of Rome.

But how such a Conclusion can be drawn from these Words, Protestants could never find; nor have

Papists ever been able to show us.

I must confess, there was a time when Sathan seemed to have gone very far in accomplishing his hellish Designs against the Church of Christ, by extremely corrupting their Souls with Error; I mean the time, for some Ages immediately preceding the Reformation.

But even then there was not a total Corruption; neither is there now in your Church; inasmuch as, together with the twelve false Articles of Pope Pius his Creed, you still retain the twelve true Articles of the Apostles Creed; as we and the Greek Church do also; and therefore never was there any time when any National Church was totally corrupted with Error;

Error; nor any time in which this Promise, in its

true and proper Sense, was not made good.

Nor any time, in your Popish Sense, in which it ever was. As, there has been no particular Church since the Daies of the Apostles, nor any assignable Time, even in the Apostles Daies, in which the Catholic Church was wholy free from Error; that is, in which there were neither false Doctrines, nor false Brethren, in the Catholic Church: And do you affign such a Time, if you can. For,

Our Savior foretold, that false Christs, and false Prophets should arise: St. Paul and St. Peter testify that they did arise, and seduce many: St. Jude describes them and their vile Practices, in his whole Epittle: St. John testifies in Fact, that the Catholic Churches of Asia were corrupted by them, even in

his Time.

*Do you therefore show a Time, when the Catholic Church was totaly free from Errors, and evil Men, if you can.

^{*} Hegesippus saies of the Church in the Daies of the Apostles, that it was a pure Virgin; but that after the Decease of the Apostles, grievous Wolves, that is, Heretics, contaminated, and tore the Church asunder; of which the subsequent History affords but too many sad Instances.

But it is plain also, that such his Words are to be understood comparatively speaking: For did not Simon Magus, Ebion, and Cerinthus, pollute it in the Times of the Aposses? Did not the Error of the Nicolaitans defile the Church in the Time of St. John? See

Do you show that our Lord, in these Words, made a Promise consequently, that never was performed,

to the Catholic Church.

Or that herein any greater Exemptions, Immunities, or Privileges, are granted to the Church of Rome, than to other Catholic Churches, and we have done.

CHAP. III.

Matth. xxviii. 19, 20. Of the Continuance of Christ with his Church: The true Ground of our Fallibility.

N.C. THE Infallibility of the Church is farther proved from this Text, Go ye therefore, and preach the Gospel to every Creature; baptising them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to believe all things that I have said unto you. And lo I am with you always, even unto the End of the World.

N.C. If Christ continues with his Church unto the End of the World, can it be imagined he should suffer

it to fall into Error?

I answer, Christ may, by his Protection and Providence, continue with his Church to the End of the World; and yet it may be imagined that he should suffer rational Creatures, and free Agents to fall into Error.

N.C. Can we imagine him to have any other Business, by continuing with his Church, but to preserve it from Error? I answer, as you would have me, No.

N.C. How comes then the Church to be fallible, and,

as you say, actualy corrupted?

It happens from the Frailty and Perverseness of Man, which is so great, that, notwithstanding Christ should have no other earthly Business with his Church, but to preserve it from Error; the Men of the Church, who are free Agents, will not constantly, and do not perpetually preserve themselves from Error, maugre the never-failing, and competent, and divine Assistances, which are always vouchsaft and held out to

them for fuch good Purpose.

And this is no more than must and will always happen, unless Men were acted upon by irresistible Grace, which we are fure Christ doth not employ: And as fuch irrefiftible Grace would make necessary Agents of us, and take away all room for Reward and Glorification, we shall always be thankful, I trust, that we are Men, and not necessary Agents. And in case of Failure, and Enormity, I hope we shall learn thereupon to take Shame to our selves, and to give to God the Glory; so as perfectly to acknowlege his Protection, Favor, and Grace, to have been every way competent for, and all-fufficient to us: Even to have been tendered and vouchfaft to us, in fuch a degree as would have preserved us from every Error and Failing, which, thro' the Frailty of our Nature, we are liable to. But that fuch is not onely the Weakness, but Perverseness of Men, even of the very best Men, that never would any Society of Men as yet, nor so much as any one mere Man, suffer himself so constantly to be conducted by the holy Spirit in this Life, as perpetualy to be preserved in the Ways of Righteousness and Truth.

And having Matter of Fact thus plainly, as we think, on our Side, and the Testimony of all Ages, in which Catholic Christians, as well as all other Perfons have been concerned; we conceive it now incumbent on you to prove that any one Man, or Number of Men, in the Church of Rome, did ever so perfectly attend to the Motions of God's Spirit, so as to preserve themselves from all imaginable Failings,

and every Error.

CHAP. IV.

John xvi. 12, 13. Of the Guidance of the Holy Spirit: His Grace not irresistible.

N.C. THE Infallibility of the Church may also be deduced from this Text, John xvi. 12, 13. I have yet many Things to say unto you, but ye cannot bear them now: Howbeit, when the Spirit of Truth is come, he will guide you into all Truth. We must surely therefore renounce all Pretension to Reason and Christianity, if we believe any Power, earthly or infernal, can make the Church to err. p. 39.

And so say I also, if you mean forcibly, and whe-

ther the Holy Ghost will or not.

But where hath the Bleffed Spirit informed us, that he will not fuffer Catholic Christians, either in the general, or in particular, to be seduced into Error? even such of them as will not attend to his preventing, nor co-operate with his affishing Grace?

Here is indeed a Promise, as before, of Guidance and sufficient Direction; but here is no Assurance of Obedience on the Side of Catholic Christians; without which they must, as far as I can see, be still as liable to Error, and ever prone to Evil, as we find

they are at present.

And to affirm the contrary, as you do, that because the Holy Ghost never fails to perform his Part, the Catholic Church, i. e. the Members of the Catholic Church, never shall, or will fail in performing their Part; or that, because the divine Stipulations are ever made good in the Christian Covenant, the Men of the Church never can, or do fail in fulfilling their Conditions, is something so absurd, it can want no farther Constutation.

CHAP. V.

I Tim. iii. 15. How far the Church is the Ground:

N.C. IT may be observed farther, in Favor of the Infallibility of the Church, that St. Paul

writes thus to Timothy:

I Tim. iii. 17. But if I tarry long, that thou mightest know how thou oughtest to behave thy self in the Church of God; which is the Church of the living God; the Ground and Pillar of Faith. From which I argue *,

If the Church be the Ground and Pillar of Faith, as St. Paul calls it, certainly neither Rain, nor Floods, nor Wind, can shake and throw down an Edifice so firmly

founded. p. 39.

I answer, shaking, and throwing down, are two Things; and therefore (as Afystata) should not be joined and coupled together. We believe, in virtue of Christ's Promise, as we gratefuly also perceive, that nothing shall throw down the Church of Christ: But we do not think it follows from Christ's Promile, that nothing shall shake it; for the many rude Shocks and Quiverings it hath hitherto born, ferve, with other Purposes, to show that it is well and truly founded.

Supposing then the Church truly Catholic to be the Ground and Pillar of Faith, the Ground, figuratively speaking, upon which the Fabrick of Chris-

tianity is built:

I say, supposing this, is there no Ground, can there then be no Ground to procede or build upon, but infallible Ground? and a Ground not onely infallible in its felf, but so infallible, as to us also, that we can neither miftake it, nor err in building thereon?

^{*} See Whitby in locum.

Then, I fear, there is no Foundation for any thing at all in this Life: None so far infallible as not to be

mistaken, or over-built by us.

But why, I pray, may not a reasonable good Foundation do? especialy if in its self it be firm, and not fallacious; and onely fo far forth fallible, as relates to the human Superstructures vain and idle Men build

upon it.

Are not then human Grounds, reasonable Certaintys, apparent Truths, proper Foundations to build upon? Will no other Security but infallible serve our Turn? None but fuch Security as is infallible in its felf, and infallible also in our Application of it? Then am I certain, there neither is, nor can be any fuch Security given us, whilft we are upon Earth, free Agents, and Men: And do you show us that there is, or can possibly be such given.

CHAP. VI. And Pillar of our Faith.

Gain: Supposing the Grounds of our Faith to be infallibly laid down in Scripture, as they are; and supposing the Church, to whom the keeping of the Oracles of God was committed, to be in this Sense, and * figuratively speaking, the Grounds of our Faith, as she has in her Custody the onely

Grounds of our Faith, reveled in Scripture.

May not Floods and Rain, in my Author's Metaphor, throw up against such good Scripture-Foundation much Filth and Mire? And may not fuch Filth and Sands thereupon so perfectly cover the good Foundation of Christianity, laid in the Word of God, that it may not, at first fight, or instantly, appear? Nay, that it may be extremely hazardous and rash,

^{*} Metonymia continentis pro contento.

to endevor to build at a Venture thereon? that it may be next to impossible to come at it till such

Filth and Sand are removed?

And must we, notwithstanding such extreme Hazard and Dissidulty, indifferently, and at a venture, as Papists would have us, build upon both alike? namely, upon the true Rock of the Word of God, and the sandy Foundations of human Ordinances and papal Decrees? I think not. Nay, I apprehend, that if we should so act, the Winds of Persecution and the Rains of Adversity, would prevail against us; and that thereupon great and irrecoverable would be our Fall.

Let no Man therefore lay other Foundation for his Religion than the Word of God; nor any great Stress on human Structures: For if he does, be the Workmanship as exquisitely fine and curious, the Superstructure as sumptuous and magnissicent, as human Wit can frame it; such a Babel, Babylon, or Rome, call it by which Name you please, must, and in God's good Time, will come to a shameful End; and involve all those also, who are not careful to keep themselves at a proper Distance from it, in its Downsal and Ruins.

CHAP. VII.

How far thereupon she may be said to be infallible, as she has infallible Grounds of her Faith in the Scriptures.

A Gain: Supposing the Church, figuratively speaking, to be a Pillar, are there no Pillars but infallible ones?

Supposing that there is but one infallible Pillar in Christianity, the reveled Will of God; and that the Church, by a Figure, (a Metonymy continentis pro contents,) may be said to be that Pillar, as she contains,

and preserves for her Children and their Use, the sincere Milk of the written Word of God; may not the Rust of Ignorance and Ages, and the Rusbish of Superstition, so overspread and cover up this Pillar of the Church, and the sacred Depositum of the Scriptures, wrapt up, and faithfully preserved in her, that it may not be easie to discern, in Christianity, and immediately, which of her Doctrines are sounded upon the Pillar of the Scripture; which are laid onely upon the Rust of Ages, or the Rusbish of Superstition, as at the Resormation? And if they may,

In such case, whether is it better, in the Proteflant Way to file off the Rust, and remove the Rubbish, and to be careful to rest our Faith onely upon the true Pillar of Religion in the Church, the Word of God; on that Rock which will abide to all E-

ternity?

Or else to build indifferently and indiscriminately upon the Pillar, or Rubbish, or on both together; which last is the Popish Method? and so to be in Danger, not onely of losing that Part of our Fabric, which is laid upon the sandy Principles of Men; but of pulling down also, together with it, those firm Parts, which should happen to be rested on the Word of God.

C H A P. VIII. A brief Recapitulation.

HE Truth of the Matter therefore is this; the Church truly Catholic, is, as the Apostle speaks, the Ground and Pillar of Faith; and infallible, as such the Grounds of her Faith are contained in Scripture, and so long as she adheres thereunto.

But doth it follow now thereupon, as Papists contend, that, because the Scriptures are infallible, and the Church also, as long as she adheres to them that

therefore all the human Superstructures of the Church in general, or of the Church of Rome in particular, such as human Reasonings, Inferences, and Conclusions; human Canons, Decrees and Customs; drawn from Scripture, or in Appearance drawn onely; must be as infallible, as are those Scriptures, on which they are supposedly built?

What is this but to make the human Superstructure as infallible as the divine Foundation? and there-

fore is fomething abfurd in Supposition.

And thus you see, Reader, how by a fair Discussion, and Explication of such Texts of Scripture as my Author has produced, what little Foundation there is in them, for the Infallibility of the Church.

And with what Confidence it is here suggested by N. C. that there is not any thing more clearly set forth; that nothing can be more clearly set sorth in

Scripture.

Whereas there is not any one of the Texts alleged by him in Proof thereof, which directly affirms, or indirectly implys any such pretended Infallibility.

In them indeed we learn, that Christ hath built his Church upon the Rock of the true Christian Faith,

and Confession, contained in Scripture.

That Christ, and the Holy Ghost, always protect and sustain the Church; and, as far as they are concerned, guide her into all Truth.

That the Church hath thereupon, in the Scriptures, infallible Grounds and Pillars of her Faith.

But, I think, I have made it appear now, beyond Contradiction, that from such Declarations, and such Premisses, nothing less than the personal Infallibility of the Pope, or the unlimited Infallibility of the Roman Church can be inferred or concluded.



BOOK III. INFALLIBILITY.

CHAP. I.

Proofs for the Infallibility of the Church, drawn from the Testimony of Primitive Writers: A Protestation.



AM now come to the pretended Autoritys drawn from Primitive Writers, and Councils, by N.C. in Favor of the Infallibility of his Church of Rome; which I shall fairly discuss, and particularly ex-

amin, after I have entered my Protestation against fuch kind of Proof as they can amount to; and after I have given the Reason of such my Protestation.

The Protestation. Proofs drawn from the Testimony of fallible Authors, neither do, nor can prove any one Man, or Number of Men to be infallible.

Reason. Because as every Man, and every Number of Men upon Earth, are naturaly fallible, and cannot be made infallible, but by Almighty God himfelf, so, as to Fact, that Almighty God hath made any one Man, or Number of Men infallible, can onely be learnt by divine Revelation: For human Reafonings, in every fuch Case, must be short, human Arguments defective, human Testimonys insufficient. Confirmation. Inalmuch as no Person or Persons fallible in themselves, can give any other than fallible Assurances, that another Person or Persons are infallible.

For that Attestations, any more than other things, do not go a genere in genus; cannot procede from fallible Assurances, to infallible Certainty, or Truth; cannot give such unquestionable Satisfaction as in

every infallible Case is requisite and necessary.

And this I do, rather to remind my Reader to require Scripture-Proofs upon such an Occasion; and to give him timely Notice, what kind of Proofs are, or can alone be competent, on this Head; than from any Apprehensions I have, that any Prejudice can possibly arise, from such human Testimonys, whether antient or modern, which this Gentleman, mostly from empty Sounds, and a bare Jingle of Words, can be able to rake, or heap up against the Protestant Cause.

CHAP. II.

The Passages produced, allowed to be expressive of the Opinions of those Ages, in which their Authors lived.

Must confess I would willingly have excused my Reader from the Trouble of canvassing obscure and difficult Quotations, from forein Languages, and antient Authors; and he may excuse himself still if he pleases: But the Clamors and vain Triumphs of our Adversarys, who are always boasting of their Agreement with primitive Writers, would not suffer me to pass them by, wholy and altogether.

For should I have past by this Head of Discourse, this Topic and Common Place of human Testimonys altogether, I O Triumphe, would have been the Word: Our Adversarys would have declared Victory upon

L

the first Notice; and have roundly affirmed, that however the new-fangled Reasons may seem on our Side, that the antient Testimonys, the primitive Doctors and Doctrines are all on theirs.

However, tho' I could not decline giving our Enemys Battle, in the Plains, or Woods of Antiquity,

when called upon, and challenged thereunto:

The English Reader may chuse whether he will follow us, or not. He may stick fast to Arguments drawn from Reason and Scripture, if he pleases, which he understands; and leave a Contention about Words in the learned Languages; and about antient Usages and Facts, which he cannot so persectly comprehend, to the Combatants on both Sides; perpetually to wrangle about, and to the World's End.

However, if he will favor me with his Attention and good Will, I will give him the Passages, the Meaning and Force of which we dispute, in English: I will set all the Latin and Greek, and more abstructed.

things, at the Bottom of each Page:

And I will promise him, I will make even this recondite Part of the Controversy as intelligible, as use-

ful, and as entertaining to him as I can.

And that I may not be strait handed to my Adverfary neither, I will allow, that the Authors he cites, and Words he brings forth from them, are expressive of the Opinions and Judgment of the several Ages, in which they lived, and wrote.

Nay, that they are decifive too, as to the Infallibility of the Church, as far as such the fallible Testimonys of Men can be decifive in any such Affair. And now, valeant quantum valere possint: Let them

come on; and let us hear what they fay.



CHAP. III.

The Testimony of Ireneus considered.

N.C. THE first Autority I shall cite, is from *Ireneus, in the Middle of the second Century. lib. 3. cap. 40.

* Where the Church is, there is the Spirit; where the

Spirit is, there is all Grace.

This Passage I acknowlege; but not your Translation of it: Neither do I conceive it fair thus to curtail and mangle it. If we would have an Author's Meaning in any one Citation, we should have all the Words, which relate to such his Sense; without

which it may be wretchedly misrepresented.

We should remember that we are now upon Evidence also, and upon producing the Words of other Men: And that therefore we should bring forth such as speak the Truth, the whole Truth, and nothing but the Truth of their Meaning; or else we deal not by them, and the Truth of their Evidence, as we ought to do. For which Reason I desire Leave to set down this Passage of Ireneus referred to, something more at large. Thus,

Eph. iv. 11. In the Church God bath set some A-postles; some Prophets; some Doctors; and others according to the different Gifts of the Holy Spirit. Of which Gifts all are not Partakers, as all are not of the Church; but deprive themselves of the vital Energy thereof, by their evil Opinions, and profligate Works.

* Ubi enim Ecclesia, ibi & Spiritus Dei, & ubi Spiritus Dei, ibi Ecclesia, & omnis gratia. Plenius—

¹ Cor. xii. In Ecclesia enim, inquit Paulus, posuit Deus Apostolos, Prophetas, Doctores, & universam reliquam operationem Spiritus. Cujus non sunt participes omnes, qui non currunt ad Ecclesiam; sed semetipsos fraudant a vitâ, per sententiam malam, & operationem pessimam; ubi enim Ecclesia, ibi & Spiritus Dei, &c. Iren. lib. 3. cap. 40.

For where the Church is, there is the Spirit of God; where the Spirit of God is, there is the Church, and all Grace. That is, all the Graces and Gifts of the Spirit of God.

Very well; all this I can allow: That all the Gifts and Graces of the Spirit are conferred upon the Members of the Church of Christ, and upon them onely.

And,

That where Christianity is now, there is the Truth of Religion: That where Christianity is not, there is now no Truth in Religion. And also, that where the Christian Church is, there are the divine Assistances of the Holy Ghost. And, that where the divine Assistances of the Holy Ghost are not, there is not the Church of God.

I say, I can acknowlege these Truths and Consequences; and every thing else which can fairly be deduced from these Words, without making any Advance in Favor of the pretended Infallibility of the

Church of Rome.

What is it then my Author would collect from this Passage? It is a little too much to find out both the Objections, and the Answers to them. However, for once, I do not much care if I suppose,

That his Meaning is, that as in the Church are all the Graces of the Holy Spirit: So where such Graces

are, there must be Infallibility.

But then he should prove that a permanent Infallibility, is one of those standing Graces, which the Holy Ghost communicates to his Church; and which St. Paul enumerates, I Cor. xii. And when he hath proved this, or rather, whenever he attempts to prove this, he shall hear from me again.



CHAP. IV.

Of Origen.

Y Author's next Autority is from Origen*; or rather, from a Fragment of one of the worst Books of Origen, in Ruffinus his loose Translation; to which Translation the Learned have long agreed, that no great Regard is due, for Reasons I need not mention †.

But the Reader, I hope, will observe by the way, how hard a Disputant must be put to it for Autori-

tys, who hath Recourse to such as these.

This I mention, because my Author promised, p.82. to make amends for the Paucity and Fewness of his Autoritys, by their extraordinary Light and Brightness; for otherwise I have no Reason to apprehend the Stress which may be laid on this, or any other of them, as to the Infallibility challenged.

N.C. Origen. ‡ That onely is to be believed for Truth, which in nothing disagrees from the Tradition of the Church. And a little after, We must not believe otherwise than as the Church of God hath by Succession

delivered to us. Or rather,

Since there are many who think they believe those things, which are of Christ; and there are others, who, tho' they think differently from the former, have the same Opinion of their own Judgment: Let the Ecclesiastical Dostrine be preferred, which was first delivered

† See Du Pin's Account of Ruffinus and his Translations. Dr. Cave's

Historia Literaria. Ruffinus.

^{*} See the Epigram under Origen's Picture in Cave's Lives.

[‡] Cum multi sint, qui se putant sentire. Quæ Christi sunt; & monnulli illorum diversa a prioribus sentiant; servetur verò ecclesiastica prædicatio, per successionis ordinem ab Apostolis tradita, & usque ad præsens in Ecclesiis permanens. Illa sola credenda est veritas quæ, in nullo, ab ecclesiastica traditione, discordat.

down to us from the Apostles; and which remains in the Churches of Christ to this very Day.

For that is onely to be received as Truth, which differs nothing from such Ecclesiastical and Apostolical

Tradition, of the Churches of Christ.

How this Passage came to be produced by my Author, I shall not now enquire; but I am sure the Direction here given, is the very Thing contended

for by Protestants, viz.

That when Controverfys arise in the Church they should be determined, not by the pretended Infallibility of any Church, or by the Autority of the Church; but by such traditionary Doctrines, as are still to be found in the Church:

Not in I know not what fancyed oral Traditions, destitute of all just Support; not in obsolete, antiquated, and incongruous Usages and Customs, the Rife of which is not known, and the Grounds of which can never be understood: But by the Holy Scriptures, those divine and fixt Traditions of the Apostles, which have been preserved down to us in their written Records, and remain with us in great Perfection to this very Day.

Inasmuch as such are the onely fixt, determinate, and furviving Traditions of the Apostles; the onely ones which can be proved fuch; the onely ones which cannot be doubted; and therefore to these we appeal, and by these we are willing to be tried.

But as to all other pretendedly Apostolical Traditions, which are onely fo called, because their Origin is not known, or to serve a present Turn; such as both the Greek and Roman Church abound with; and which no Church never need be without; and fuch as, being allegable without Proof, any Church may have in what Abundance she pleases.

These we leave indiscriminately, absolutely, and entirely, to such Persons as are unreasonably fond of them; and retreat, for the infallible Security of our Faith, into the written Word of God; defiring the Reader

Reader to judge, whether we have not Origen's Autority here, as far as it reaches, for our so doing.

C H A P. V. Of St. Cyprian.

N.C. IN the third Age, St. Cyprian delivers his Opinion thus:

*Cyprian. Whoever divides from the Church, and cleaves to the Adulteress, is separated from the Promifes of the Church. He cannot have God his Father, who hath not the Church his Mother. Or rather thus:

Whosever separated from the Church of Christ, is joined to an adulterous or heretical one; is separated from the Promises of the Church: Neither shall he attain to the Rewards of Christ, who leaves the Church of Christ.

Such an one is an Alien, a profane Person, an Enemy. He cannot now have God for his Father, who hath

not the Church for his Mother.

St. Cyprian here saies, that the Promises made by Christ in the Gospel to the Members of his Church, will onely be extended to such as believe and practise according to the Gospel: That Heathens are Aliens who never were admitted into the Church: And that such Heretics are Aliens, who are justly excommunicated, or expelled from it.

Now, I pray, what is this to the Infallibility of the Church? Can no one reap the Advantages of

^{*}Quisquis ab Ecclesia separatus adulteræ jungitur, a promissis Ecclesiæ separatur. Nec perveniet ad Christi præmia, qui relinquit Ecclesiam Dei; alienus est; profanus est; hostis est; habere non potest Deum Patrem, qui non habet Ecclesiam matrem. Cyprianus, de unitate Ecclesiæ, ab autore nostro, secundum Edit. Pam. Laudat. p. 254. B.

being a Christian? Cannot any one forseit his Advantages, unless the Church be infallible? I can but admire that any Person can cite such Passages as these for such Purposes.

No Man can want Quotations from any Age, whose Motto is, Quidlibet ex quolibet: Who can pretend to prove any thing, from every thing at this

rate?

CHAP. VI.

Another.

N.C. I Cite St. Cyprian again. Cyprian. + To Peter's Chair and the principal Church, Infidelity and false Faith can never have Access.

The whole Paragraph runs thus, as St. Cyprian is speaking of some Schismatics of his Time, and of

their Appeal to Rome.

† Cyprian. Afterwards the Schifmatics making for themselves a schismatical Bishop, did dare to sail to Rome with him; and to St. Peter's Chair; and to the principal and first Church, from which all sacerdotal Unity (meaning all the sacerdotal Unity of the Western Church) hath proceded; and to carry Letters from schismatical and profane Persons:

Not considering that the Members of the present Church of Rome, are the Successors of those Persons whose Faith is commended by St. Paul, in his Epistle to them: And that they are Persons, that is, they were such in St. Cyprian's Daies, to whom schismatical Persidious-

[†] Post ista adhuc insuper pseudo Episcopo sibi, ab hæreticis constituto, navigare audent; & ad Petri cathedram, atque ad Ecclesiam principalem, unde unitas sacerdotalis exorta est, a profanis & schismaticis litteras ferre; nec cogitare eos esse Romanos, quorum Fides, Apostolo prædicante, laudata est; ad quos persidia non potest habere accessum. Ep. 55. p. 118. A Cornelio. Ita incipit, Legi litteras tuas,

ness can have no Access. Nor any perfidious Schifmatics whatever.

I think no Person will except against the Explication I have given of these Words, when he compares

them with their Original.

For first, St. Cyprian speaking of sacerdotal Unity, can mean nothing more than the Unity of the Western Church: For the Bishops of the East did not, in St. Cyprian's Days, nor ever after, acknowlede the Bishop of Rome, as the Center of their Unity; nor as a first Bishop to them, in any other respect, but as to his Priority of Place.

Secondly, when he faith the Faith of the Members of the Church of Rome was commended by St. Paul, he cannot possibly mean the Faith of the Members then living; or of the then present Church of Rome: But the Faith of those who were contemporary with St. Paul, and who lived in the Time of

that Apostle.

And when St. Cyprian says of the Members of the Church of Rome, in the present Tense, that they are Persons to whom heretical or schissmatical Persidiousness can have no Access: Be the Stile complimental or not, he cannot possibly mean this of such Members of that Church, as should in after Times arise, in all and every Age of the Roman Church; but onely of such Members of the then Roman Church, as were in Being at the Time of his writing that Epistle.

And if this be the Case, as the Apostolical Words alleged, and Commendation given by St. Paul, ascribe no Infallibility to the Church in general, or to the then Church of Rome in particular; much less can they be made to speak for the Infallibility of the present Church of Rome: And yet if they do not that, they are manifestly nothing to the Purpose.

Hida zacibiling CHAP. VII.

ensity I add find Of St. Jerome.

N.C. MY next Autority is from St. Jerome, in his Apology against Ruffinus, where these Words occur, The Roman Faith, commended by the Apostles, cannot be changed. Ap. Cont. Ruffin.

It looks to me as if you knew little of St. Jerome, or his Writings, by quoting his Apology, as if he wrote but one: The Words are to be found in St. Jerome's second Apology. The whole Sentence runs thus:

*Take thou Notice, that the Roman Faith, which was commended by the Mouth of an Apostle, does not udmit of Tricks and Cheats; for though an Angel from Heaven should preach other Doctrine than she hath received; yet being defended by the Autority of St. Paul; or being safe, or whilst she is safe, under the Protestion of the Apostolical Writings, she cannot be changed in her Faith.

The

Before I produce St. Ferome's Testimony, I must let my Reader into the Occasion of his Words: At first the Doctrine of the Trinity was profest with great Simplicity; but after the Modus of it came to be discust, it was some Time before the Church could find proper Terms to fix upon; and before the distant Members of it could agree upon the determinate Significations to be annext to them. In the Time of Ferome the Greeks began to use the Term Ynoraris, for Subfilemia, or Persona; and in that Sense acknowleged πρείς Υποςάσεις, tres Subsistentias sive Personas. St. Ferome, who, according to the claffical Meaning of the Word Hypostasis, could understand nothing thereby but Substantia, could not presently digest a Declaration, which feemed to him an Acknowlegement of three Substances, and to be perfect Tritheism; and wrote to Pope Damasus thereupon. Pope Damasus, who was but a mean Divine and Scholar, and who had before confulted Ferome upon Matters of less Importance, as far as appears, was filent; and did not dare to stake his Infallibility upon the Resolution of a Question, which was a mere Logomachia at that Time of Day: And which subsided, as soon

The Reader will perceive by this time, that this is a very particular Passage in Jerome; and one of those high-slown Strains in which he abounds; and which can wholy be accounted for upon no foot of Reason or Scripture. I have endevored to make Sense and Divinity of it: But if such Interpretation will not help it out, it must pass for Nonsense.

The Apostolical Commendation here referred to, and of which we hear so much upon every Turn, and which the Papists take to be their Amulet and Charm against all Dangers and Temptations, occurs Rom. i. 8. I thank my God, thro' Jesus Christ, for you all; that your Faith is spoken of throughout the whole World. And tho' there be the same, and as great Things said of other Churches, without any present Protection or Advantage to them, yet this, for sooth, must convey I know not what Immutability. Eph. i. 15. Wherefore I also, after I heard of your Faith in the Lord Jesus, and Love unto all the Saints, cease not to give Thanks for you, making mention of you in my Prayers. Col. i. 4. We give Thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your Faith in Christ Jesus; and the Love which you bear to all the Saints. And again,

as the Greeks were understood to mean Subsistentia by their Term, and the Latins had substituted Persona in the room of it. Thus

Forome

Scito Romanam fidem apostolico ore laudatam, istiusmodi præstigias non recipere; etiamsi Angelus aliter annuntiet, quam semel prædicatum est, Pauli autoritate munitam non posse mutari. Hieron,

Ap, 2. adversus Ruff. tom. 1. p. 79. Paris 1546.

Chap. ii. 5. Though I am absent in the Flesh, yet I am with you in the Spirit; joying, and beholding your Order, and the Stedfastness of your Faith in Christ. And, not to mention any more, the parallel Place, I Thess. i. 8. For, from you sounded out the Word of the Lord; not onely in Macedonia and Achaia, but also in every Place, your Faith, to Godward, is spread abroad: so that we need not to speak any thing. I say, notwithstanding there are, to the sull, as great Things said of the Faith of other Churches, which have been no Preservative to them; yet this Commendation of the Roman Faith, must be their Antidote, against all Evils and Errors, past, present, and to come; if Papists are to be regarded.

But let us now examine this Explication, by the Rules of Reason and just Interpretation, to which every Sentence must be referred; and then let us see

what ought to be made of it.

St. Paul saies of the Believers of Rome, in his Daies, and the same thing of those of The falonica, that their Faith was spoken of in all the World. But does it follow then, that if their Faith was just then, it must be so always? I cannot see any such Consequence; let them find it who-can.

If St. Jerome means, that as long as they, the Romans, keep to the Truth in Christ Jesus, to the Doctrine of the Apostolical Writings, that they cannot be perverted, he speaks Truth, and Sense;

fomething which is true, and may be defended.

If he means, that the Roman Faith is so far fortified by this Apostolic Commendation, that it cannot be changed; I desire this may be made out: I desire it may be made out to me, what Virtue there is, or can be in any present Commendation, such as shall secure the Persons commended, and all the Generations of their Successors, from suture Errors, and Failings? If any Man will make it appear there is such Virtue in Commendations, he shall not onely have my Commendations, but Recommendation also for a Patent for the Receit.

But if there be no such Virtue, even in an Apostolical Commendation, as it is plain from the Commendations given to the Ephesians, and Thessalonians, and the Prayers subjoined to them, by St. Paul, that there was not; then this Commendation of the Apostle cannot justly be alleged for any such Purpose; and then, if it was the Opinion of Jerome, that the Character therein given made the Church of Rome either immutable, or infallible; for in this Case one of these divine Attributes it must have, before it has the other; then I affirm, that what the good Father here saies, is contrary to Sense, Reason, and Scripture; and not to be desended by any Rules of Logic or right Reason.

CHAP. VIII.

Of the Autority of the Fathers.

E do not pretend to think with the Fathers, in every respect; or to justify or maintain every Sentence and Expression in their Works: Neither need we do this, without supposing their Writings as infallible as those of Scripture; which Papists themselves do not pretend, or maintain.

But this we do insist upon, that there are very few Flights in the Fathers, which soar so high as the Church of Rome would carry them: And if there be any that do, that they are not more contrary to us,

than they are opposite to Sense and Reason.

And as for St. Jerome, tho' he was in the main a good Man, and the best Critic of his Time, and famed for his Eloquence, which however Erasmus, in my Judgment, has commended much more than it deserved; it is very certain, * he cared little what

^{*} See Father Simon's Critic on the Commentators of the Old Tastament, and on St. Jerome.

he said, or unsaid, so it served his present Purpose; and that his Works abound with such childish and rhetorical Flourishes, of which Number this before us is one, as can be accounted for upon no just Prin-

ciples of Logic or Reason.

When the Fathers record Matters of Fact we ought to believe them as faithful Relaters, unless they appear to have been mistaken, and we can make it so appear; in which Case Baronius himself makes no Difficulty to depart from them, as is evident in almost every Page of his Works. But as to logical Conclusions drawn from Words of Scripture, no Man thinks himself bound up by their Inferences, farther than their Consequences justly lead him; and

therefore let the Reader now judge.

If the Commendation above-recited, as given by St. Paul to the Church at Rome, in his Time, made the Faith of the faid Church immutable and infallible, as to all succeeding Times; and whether such was St. Ferome's Conclusion; and whether such Consequence truely follows from St. Paul's Words; for then is the Faith of the faid Church both immutable and infallible: But if the Commendation given to the Believers at Rome did not make the faid Romans, and their Successors, to all succeeding Times, immutable and infallible; and if no fuch Illation or Consequence can be drawn from St. Paul's Words, then is not the Faith of the faid Church of Rome, either immutable or infallible; nor any thing the more for for the false Conclusions, which either Ferome, or any other Person or Persons, do, or may draw from them.



CHAP. IX.

Of St. Austin: And of the Assistance of the Holy Ghost.

N.C. MY next Autority is from St. Austin, who wrote in the Beginning of the fifth Age: I know by divine Revelations that the Spirit of God

teacheth it, the Church, all Truth.

These Words are not to be found in the Place referred to; and the Comfort is, there is no Occasion to hunt after them, in so voluminous an Author as St. Austin; tho' I believe the Words to be his, and have met with them in fundry Places as fuch; for if his Meaning in them is,

That he is assured, from the particular Revelations made to himself, that the Spirit of Truth teacheth it, the Church, all Truth; then is he himself, and alone, responsible for the Credit of such Revelations;

and for all the Arguments deduced therefrom

If by divine Revelations, he means those Revelations of Scripture, which we have in our Hands at this Day; I acknowlede the Position or Affertion, but I deny the Conclusion inferred in m it: That is, I acknowlege that the Bleffed Spirit teacheth the Church all Truth; but I deny that the Members of the Church are thereupon infallible.

For tho' fuch Bleffed Spirit teacheth, that is, in the true Sense of his Teaching, tendereth to the Church all Truth, and nothing but the Truth, and is never either sparing or deficient therein; yet, I contend, that the Men of the Church do not always hearken to, nor obey constantly such his kind Suggestions of Truth.

And fo, it happens, that the' his Directions are every way, and at all times, fufficient and infallible; Churchmen are, and are always like to be, more or less, in the general, and in particular, stubborn and perverie;

perverse; and thro' fuch their own Wilfulness, not

onely fallible, but erroneous in Fact. And,

Therefore, tho' from the constant Teaching of the Holy Ghost, his perpetual good Will and Readiness to fave us, may be invincibly demonstrated; yet a constant Concurrence on our Side, cannot so much as be pretended; our Backslidings and Trespasses being fo many and undeniable.

CHAP. X.

Another.

N.C. CT. Austin farther declares, that to dispute against the Church is insolent Madness.

Here we have neither original Words fet down, nor any Reference made to them; and consequently

this Autority might justly be slighted.

And besides, what is here to our present Purpose? For supposing it to be insolent Madness to dispute against the whole Christian Church; that is, for one Man to do so, as to a Point in which the universal Church is unanimously agreed; which would be fomething particular indeed, and very much out of the way in him;

What is that to the particular Church of Rome; and to her Claim of Infallibility; and to those her other controverted Points, which all the Christians in the World, but those of her Communion, contest

with her? Again,

Supposing it would look very ill, in many Cases, and, in some, like Madness, for one Member to dispute against a whole Society, so large as that of Christians; would it follow thereupon that such Society was infallible?

For might not the Preposterousness and Absurdity in many Cases; might not the Nonsense and Phrenfy of contradicting a whole Society, be exposed posed in others, without supposing such Society infallible.

For my own Part, I think it can feldom be prudent, or eligible for a Man, in his Senses, to act in such a manner, with regard to any Community, even when the Matters in Debate are of some Moment and Consequence: And that it can never be so, or very hardly, where the Case is indifferent, and the Points contested, in themselves not material. And yet I do not look upon any Convention, or Assembly of Men whatever, or their Injunctions, and Directions to be infallible.

But however, fince the * Passage referred to, is to be met with in St. Austin, and that a just Explication of it may serve to satisfy the Reader, on which Side the Truth lies, in this our present Debate; I shall set it down, and unfold it minutely.

Ad hæc itaque respondeo: ut quid horum sit faciendum, si Divinæ Scripturæ præscribit autoritas, non sit dubitandum, quin ita facere debeamus.

Similiter etiam, si quid horum, toto die, per orbem frequentat Ecclesia—— nam hoc, quin ita faciendum est, disputare, insolentissimæ dementiæ est—— sed neque hoc, neque illud, est in hoc quod quæris.

Faciat itaque quisque quod in ea Ecclesia, in quam venerit, invenit. Non enim quicquam eorum contra fidem sit, aut contra mores hinc vel inde meliores.

His enim causis—— id est vel propter sidem, vel propter mores, vel emendari oportet quod perperam siebat: vel institui quod non siebat—— quapropter quæ utilis non est perturbatione infructuosa, consequenter noxia est. Aug. Januario de Consue. Reg. Epist. 118, pag. 641, tom. 2. Oct. Edit. Lugd.

^{*} Quæris— quid per quintam feriam ultimæ hebdomadis fieri debet. An offerendum fit mane, & rursus post cænam? Similiter postquam cænatum est? An jejunandum, & post cænam tantummodo offerendum? An etiam jejunandum, & post oblationem, sicut facere solemus, cænandum?

of motion sys C HAP. ouxied

Another.

J Anuarius, among other Questions, had proposed three to St. Austin, concerning Good Friday, that is, concerning some customary Observations: As,

1. Whether a good Christian ought to make his Oblation twice on that Day, in the Morning and the Evening? Or, 2. Whether it would be more proper to fast till Supper-time, and make his Oblation afterwards? Or, 3. Whether he ought to fast, and make his Oblation first, and to sup after that? St. Austin replys,

That if the Scriptures had determined the Matter, it would have been our Duty to have acted, as therein we had been appointed. (Manifestly as such is our first Rule, and paramount to the Usages and Customs, and pretended Autority of any Church whatever.)

That if a Custom, or the Practice of the universal Church could be pretended, as to an Usage indifferent in itself, and left so in God's Word; that it would be nothing but the most insolent Madness to question whether such religious Custom should continue to be observed or not. (Because it would be no other than the making a Disturbance about a Thing of no Consequence; and an Endevor to break the Peace and Uniformity of the Church, by a bad Consequence, to very little Purpose.)

But that those Points, concerning which the Enquiry was made, being neither determined by Scripture, nor settled by the Practice of the Church in general, every one was at Liberty to follow the Usage of that particular Church where he was. (And that because those Questions related neither to Faith, nor good Man-

ners.)

If they had, that ought to have been amended which was amiss; or appointed which was omitted; without regard to any previous Practice of the Church in general, or the Usage of any Church in particular.

Manifestly,

In

Manifestly, because neither Usage, Custom, or Tradition, can be pleaded against Faith, and good Manners. In all other Cases, where they are not concerned, we say, with the Council of Nice, Let antient Customs prevail.

CHAP. XII.

How far it may be Madness, or not, to dispute against a whole Society.

THE Words of St. Austin being thus fairly introduced, and properly explained, I desire now to know how they came to be cited in Favor of the Infallibility of the Church of Rome? For,

I. It is here said that Scripture is the first Rule: And that it is paramount to the Usages, Customs,

and Traditions of any Church whatever.

2. That the Traditions and Customs of the Church, are no Rule, either with respect to Faith, or good Manners; but the Scripture onely. That,

3. Tho' Tradition and Custom are supposed to be a Rule, as to Practices in themselves indifferent, and no other; and though it be here stiled Madness, for one Man to oppose himself to a whole Community, with regard to Usages in themselves indifferent; and it is most certainly a Token of the utmost and most unreasonable Perverseness so to do; that yet such Abfurdity and Perverseness is not grounded on the supposed Infallibility of such Church or Society; but upon this Axiom in Reason, the Truth of which no one can well, as I think, dispute; and none but our Diffenters, and the Independents of other Countries, ever did; it being one of the first social Principles, that in Things indifferent, fingle Persons should be determined by the Community; that is, the Majority of Voices; or by the governing Part of that Community, to which they belong.

Anfallibility

Chap, XIII.

In the mean time, I cannot forbear observing, that of the two, it is more a Sign of Madness to say that the particular Church of Rome is the whole and tole Catholic Church; that fuch Part is the Whole; than to dispute against the whole Church.

For tho' it may be a Sign of Madness, for the most part, it is not always io, to oppose the Inclination

or Will of a whole Society.

But to fay that a particular Church is the whole Church; or that any Number of fallible Men is infallible; are such Absurditys as no Circumstance can render confistent; no human Confideration can qualify.

CHAP. XIII.

In what Sense Austin might truly say, he would, or should not have believed the Gospel, without the Autority of the Church.

N.C. C.T. Austin farther declares thus: I my self would not obey the Gospel, was it not that

the Autority of the Church moves me to it.

This is the most thredbare Citation in N. C.'s whole Catalogue; and yet there is not any one, I dare fay, which is not a fecond or third hand Quotation in him; and which has not been cited near a thousand times, by other Papists, and as often refuted by Protestants.

But because this Passage is frequently in the Mouth of every Papist, and seems at first Hearing to declare mightily in their Favor; tho' when rightly explained, it makes not in the least for their Purpose; I defire that what I have to offer also, may be confidered thereupon.

* St. Austin. Let us see what the Manichee would teach me: And more especially let us consider his Book, which be calls an Epistle concerning Fundamentals. It begins thus: Manichæus an Apostle of Jesus Christ by the Grace of the Father.

I do not believe Manichaus to have been an Apostle—and you, O Manichee, after such my Denial, have

nothing now to fay.

Perhaps you will read your Gospel to me—— called before a Book, or Epistle, and from thence attempt to prove the Apostleship of Manichæus.

Austin. Supposing you, O Manichee, should meet with one who doth not believe your Gospel; what An-

fwer would you make him?

You cannot say you have Catholic Tradition for such your Book: And that you have received it by an uninterrupted Tradition from the Apostles of Christ.

And if you have not such Catholic and uninterrupted Tradition for the Proof of its Genuineness and Autority; it cannot bear divine, it cannot carry so

much as any human Autority.

Austin. For my Part, I should not believe the true Gospel of Jesus Christ, which I now receive, if the Autority of the Catholic Church did not move me so to do. That is, as it proves, that such true Gospel has been delivered down, by an uninterrupted Tradition, from the Evangelists, and so moves me thereunto. Or,

^{*} Videamus igitur, quid me doceat Manichæus; & potissimum illum consideremus librum, quem epistolam fundamenti dicitis—certè sic incipit. Manichæus, Apostolus Jesu Christi providentia Dei Patris. Non credo illum esse Apostolum Christi—— Jam quod dicas, aut facias, non habebis. Evangelium fortè mihi lecturus es, & inde Manichæi personam tentabis asserere. Si ergo invenires aliquem, qui Evangelio nondum credit, quid faceres dicenti tibi, non credo. Ego vero Evangelium non crederem, nisi me Ecclesiæ Catholicæ moveret autoritas. Quibus ergo obtemperavi dicentibus credite Evangelio, cur iis non obtemperem dicentibus mihi, noli credere Manichæo. Aug. cont. Epist. Fund. tom. 6. p. 145. Iterum Ipsi Evangelio Catholicis prædicantibus credidi.

I should never have believed the Gospel; that is, never have thought it had been a divine Book; or never have known that there had been such, and so divine a Book among Christians; but for them, to whose Instructions I listned, when they delivered to

me the Gospel of Christ.

By this time the Reader will perceive, that the Passage is obscure, and elliptical, as many other of St. Austin's are; and I hope will allow one of the foregoing to be a proper, if not the true Explication of his Words: And yet if either of them be, it will be from thence evident, how little these Words of St. Austin do, or can make for the Infallibility of the Church.

CHAP. XIV.

The Autority of the Church, not superior to the Scriptures: Such not the Opinion of St. Auftin, or to be retracted.

AM not insensible that there is another Interpretation of them, which Papists frequently infinuate, and contend for, viz. That the Autority of the Church is, in its self, greater than the Autority of the Scriptures; and that the Autority of the Scriptures, is dependent on, and subordinate to the Autority of the Church.

But as the Words, as I have explained them, contain no such thing; so neither, if they did, would such Implication be true: And if it be not true, I think verily our Adversarys will not contend, that we are obliged, in Deference to the Judgment of

St. Austin, to receive it.

For if it be the Meaning of St. Austin, as is frequently infinuated by Papists, that the Autority of the Scriptures is dependent on, and subordinate to the Autority of the Church, then this is one of those

Sentences in St. Austin, which deserved to be retracted, and explained into a better Sense by him, and

that as much as any other whatever.

For the Autority of the Scriptures is the Autority of God himself, speaking to us by his Word; or the Autority of the Holy Ghost, exprest in the Words of Scripture to us, by the miraculous and extraordinary Way, of an infallible Inspiration. But,

The Autority of the Church neither is, nor can be any other, than a human Autority, supported by a divine Commission, or Powers extracted from the

fame Scriptures; or supposed so to be.

From which, I think, it plainly follows, that to fay the Autority of the Church is greater than the Autority of the Scriptures; is the same thing as to say, that the Autority of the Commission is greater than the Autority of those Books in which it is contained; that the Autority of the Church is greater than the Autority of those Writings from which solely it derives all its spiritual Powers; which is no other than the grossest Absurdity, and most palpable Contradiction.

And therefore we conceive this could not readily, or indeed possibly have been St. Austin's Meaning; or if it was, that we have no Reason to pay any manner of Regard thereunto.

CHAP. XV.

Some Reflections upon the former Citations:

A brief Recapitulation.

A N D now I have thus done with the Passages produced by N. C. from antient Writers, in Maintainance of the Infallibility of the Church, or his Church; I think it is evident, why he added no more such like: Namely, because he could not but see that those which he had brought forth, made

either nothing for his Purpole, or else declared di-

rectly against him.

And why he let these stand by themselves, p. 42. without Comment or Explication; because all the feeming Virtue and Force of them, as leaning his Way, is in the Sound, and not the Meaning of them. As it was not for his Purpose therefore to give the true Meaning of them, now that it is impartially laid before the Reader, he will wonder, as I conceive,

How N.C. could fay that Ireneus, Origen, St. Cyprian, St. Ferome, St. Austin, St. Chrysostom, St. Ambrofe, &c. knowing Men all, in the Doctrine of the Church, of their feveral Times, had peremptorily taught the Infallibility of the Church; when he has not been able to produce any one fuch peremptory Passage from them; nor any one, which either directly or indirectly can be strained to such a Sense: What Regard then, for the future, ought the Reader to have, to the Asseverations, or pretended Autorities of such a Person, when the one is prostituted, and the other supported by such Sophistry, fo vile Infinuations, and fuch false Interpretations, as onely are, and never will be made Use of, but to shore up a tottering and rotten Cause, &c. which being thus deprived of its pretended Props, must inevitably fall to the Ground. I shall now defire the Reader therefore to observe and remember, that N.C. hath not proved that there is an infallible Church, much less that his is so.

1. Either from the Consent of the whole Christian World: Or, 2. From clear and plain Texts of Scripture: Or, 3. From the unanimous Consent of the

primitive Times: That therefore

Such his pretended triple, or rather double Cord, is so easily broken, that it is now hoped any Protestant Child is, or may be able, from the Consideration of such Arguments as have been offered, to evince, that neither his nor any other Church is infallible; that it was not the Intention of the Almighty rhat that any one should be, or agreable to infinite Wisdom to make that of Rome so.

And thus N.C. having fairly confidered, and impartially stated the Weight of every Autority you have brought from primitive Writers; and made it indisputably evident, that if you have no other antient Vouchers than these, nor any Passages in their Writings to produce, which speak more to the Point of a personal Infallibility in the Pope, or an unlimited Infallibility in your Church, that these already cited do not any way, or in the least come up to the Point in hand: That as such primitive Writers never thought themselves, nor had heard of any such Roman Infallibility, neither their Words, nor any just Interpretation of them, can be tortured to express any such Declaration.

I shall next set forth the Arguments the Archbishop hath used against the Infallibility of your Church, and free them from all those Exceptions and Cavils, you have taken, and levelled against them; and I

have done.



are fure they have

lartailebries

BOOK INFALLIBILITY.

CHAP. I.

The Archbishop's Arguments against the Infallibility of the Church of Rome, made good. First Argument, drawn from their Ignorance of the Seat of their Infallibility.

Abp. * cc



HO' the Roman Catholics be

" very stiff and peremptory in " afferting their Infallibility,

" yet they are not agreed where

" it is placed.

"Whether in the Pope alone, or in a General " Council alone, or in both together; or in the dif-" fusive Body of Christians.

" They

* Vol. 1. Fol. Serm. 11. p. 121.

^{*} N.C. in his Citations from the Archbishop's Works, makes Use of five Volumes, of fuch as were printed in his Grace's Life-time: And he reckons thereupon the first of the posthumous Volumes the fixth. I have made Use of the Edition, 1 Vol. Fol. 14 Octavo; which is in all respects the same, and co-incident, as far as the Difference of the Volumes will allow, with the last Edition. But if not, I shall fet down the Sermons with such Characters as will directly lead to them.

"They are fure they have it, tho' they know not where it is.

"And therefore their Ignorance, as to the Seat of it, is, in my Mind, and must be, as I conceive, in the Mind of every other impartial Person, an irrefragable Argument that such their Suretiship is vain.

N.C. I never yet read or heard of any Roman Catholic Divine, that ever said that the Church, taken for the whole Body of Christians, was not infallible. p.65.

I think, all agree, that the Infallibility is seated in the diffusive Body of Christians; and I challenge any Protestant in the World to name me one, who saies the contrary.

And here is the proper Place to remark, that this Gentleman, upon the Heads before us, hath taken notice of but five Difcourfes; and of but very inconsiderable Parts of them; tho our Adversarys allege, that his Treatise is a full Answer to every thing the Archbishop hath offered.

The first is the Discourse concerning the Hazard of Salvation in the Church of Rome; which he cites from a second Volume of the Archbishop's Works: It is the eleventh Sermon of the first Volume, Folio, in both the last Editions; thus referred to by me, Vol. 1. Serm. 11. Fol.

The fecond is the Discourse concerning the Trial of the Spirits; referred to by him in the third Volume of the Archbishop's Works; it occurs in the first Volume, Folio, and is cited by me thus, Vol. 1. Fol. Serm. 21.

The third is the Discourse concerning Stedsastness in Religion, found by him in a fifth Volume; it occurs, 1 Vol. Fol. Serm. 49.

The fourth is the Discourse upon this Subject, Let us hold fast the Profession of our Faith without wavering; it occurs in the first Volume of the posthumous Works, in Octavo; it stands divided now into six Portions, or Sermons, IV, V, VI, VII, VIII, X. N. C. has referred to two of them, chiefly the fifth and eighth: They are well worth reading; are referred to by me thus, Serm. 5, or 8. Vol. 1. posth. Page as it falls out.

The fifth is in the fixth Volume, posthumous, and referred to by him as such; and therefore there can be no Difficulty about it.

There are References in N.C. also to the Sermon against Transubstantiation. Of which more hereaster; and more of mine, which will soon be found, now that I have named the Edition I 1. For the' some say the Pope is infallible: 2. Others, not the Pope alone, but a General Council: 3. Others, not the Pope alone, nor Council alone, without the Concurrence of the whole Body of Christians; that is, in your Sense, Roman Catholics; yet all concenter in this, that the diffusive Body of Christians is infallible. p. 66.

For if the Infallibility be in the Pope or Council, it

must be in the Body; for all these are of the Body.

We are sure then the Infallibility consists with the whole Body.

Because, if any of the Members have it, it must be

in the Body.

Very true; and therefore this Opinion of yours is not a distinct Opinion, as the Archbishop found it, but so comprehensive an one, as to take in all the Opinions that are in your Church, or can be, about your pretended Infallibility, so as to jumble them together, and if possible to make but one of them all.

But if this be the Case, I desire to know how you have answered the Archbishop's Question? Where, in your Church, is the Seat of your pretended In-

fallibility? Where, in the Church of Rome?

You answer, that it is in the diffusive Body of Christians; that is, somewhere in your Church, you know not in particular where: Or else so generally diffused over your whole Church, as to be in parti-

cular no where, tho' you are fure there it is.

And is not this now as plain an Acknowlegement, of the Archbishop's Assertion as can be desired; that tho' you are very sure you have an Infallibility somewhere in the general; that yet, in particular, you know not where to fix or find it? And that consequently such your Suretiship, tho' it be very peremptory and confident, is also not less vain.



CHAP. II.

Of the Popish Notion of a diffusive Infallibility: A plain Confession they know not where to fix it.

* IN the next Place, give me Leave to ask you, with what Assurance you can say, that you never † read or heard of any Papist, who did not place the Infallibility in the Church diffusive?

Did you never then at last read Bellarmin, or turn to Baronius? Was you never acquainted with any Italian, Spanish, or Portuguese Papist? Did you never converse with any one Jesuit? For all these place the Infallibility personaly in the Pope.

^{*} Sit igitur propositio prima. Summus Pontisex, qu'un totam Ecclesiam docet de his que ad sidem pertinent, nullo casu errare potest. Bellarm. lib. 4. c. 5.

Tertia propositio hæc esse potest. Non solum in decretis sidei errare non potest summus Pontifex; sed neque in præceptis morum, quæ toti Ecclesiæ præscribuntur, & quæ in rebus necessariis ad salutem, vel in iis, quæ per se bona vel mala sunt, versantur.

Si autem Papa erraret præcipiendo vitia, vel prohibendo virtutes, teneretur Ecclésia credere vitia esse bona, & virtutes esse malas, nisi vellet contra conscientiam peccare.

If the Pope should err, in commanding Vice, and prohibiting Virtue, the Church would be obliged to believe Vice to be good, and Virtue evil, unless she would err against Conscience. O monstrous! Cap. 5. de Summo Pontifice.

Tenetur enim in rebus dubiis Ecclesia acquiescere judicio summi Pontificis, & facere quod ille præcipit, non facere quod ille prohibet: ac ne forte contra conscientiam agat, tenetur credere bonum esse, quod ille præcipit, malum, quod ille prohibet.

[†] Notwithstanding the Variety of Opinions in the Roman Church, the Opinion of the Pope's absolute Sovereignty, doth seem to be the genuine Doctrine of the Church of Rome, if it have any. Where should we seek the Doctrines of the Church of Rome, but at Rome its self, where Doctrines opposite to the papal absolute Sovereignty, are Heterodoxies? How indeed are the Doctrines of the Semi-Romanists, that is, of such as do not believe the Pope's personal Infallibility, consistent, either with the Doctrines or Practice of the said Church? Barrow of Supremacy, p. 38, 39.

And

And they, who place it personaly in the Pope, diflinctly speaking, do not, and never did place it in the Church diffusive.

I own to you, indeed, that all those Persons, who collectively place the pretended Infallibility in the Council alone; or in the Pope, and a General Council together; that all such Persons out of Council, place it in the Bishops in general, or in the diffusive Body of Christians.

But then all those others who place the Infallibility in the Pope alone, personaly, and in Cathedra; those Persons never did, distinctly speaking, place the Infallibility in the Church diffusive, neither indeed

can they.

But onely loofely and abfurdly, in your jumbled and comprehensive Sense; which leaves however the said Seat of your Infallibility more undetermined than it was before.

And consequently, like other such pitisul Shifts and Salvo's, serves onely, when it is sisted more perfectly, to overset the Cause, it was coined and broach-

ed to support.

But because here in England, by your pitiful Evafions and Denials, we are forced to prove your own Popish Opinions upon you, before we consute them: And because you infinuate here, that there are no Persons who place an exclusive Infallibility in the Pope: And because the Popish Emissaries among us declare upon all Occasions, that no Man in the Church of Rome is obliged to believe the personal Infallibility of the Pope; and because I my self have been challenged to make appear, that the personal Infallibility of the Pope is an Article of Faith in the Church of Rome.

Tho' this be a Thing so notorious in itself, that you gained the Name of Papists therefrom; and that Dr. Barrow hath proved, that tho' a Man may be truely Catholic, he cannot be really a Roman Catholic mich out it.

lic without it.

*And that no Man was, nor ever will be looked upon as a good Roman Catholic at Rome, without believing such the personal, and exclusive Infallibility

of the Pope.

I shall prove the Belief of the personal Infallibility of the Pope, to be the distinguishing Badge of Catholicism, in the Roman Church, by such a Cloud of Witnesses, as you shall not be able to gainsay, or withstand.

Not to mention then, that you have owned your felf, p. 66. that there are Persons in your Church

who place the Infallibility in the Pope alone:

Not to repeat how your Arguments vest an Infallibility in the Pope, as he is a Successor of Peter, and Vicar of Jesus Christ, and a supreme Pastor; at

^{*} Concerning the Prerogatives challenged by the Pope of Rome, fee Barrow of Supremacy; especialy from p. 274, to p. 297; under these Heads: 1. The Pope hath long pretended that no Decrees of Synods are valid without him. 2. The Pope afferts to his Decrees and Sentences, the Force of Laws. 3. The Roman Canon Law, burnt by Luther, confifts mostly of Papal Decrees; and which is worse, of spurious decretal Epistles. See, on this Head, Du Pin, Des fausse Decretales, at the End of the first Volume of his Bibliotheque. Paris, Octav. p. 310, 273. 4. He claims universal Jurisdiction over all the Clergy. p. 319. 5. The Pope doth challenge to himself to be the Fountain of all Jurisdiction, pretending all Epifcopal Power to be derived from him. p. 382. 6. That he cannot be judged or censured. p. 388. 7. To define, and decide Controversys in Faith, Discipline, and moral Practice; so that all are bound to admit his Definitions, and Decisions, to be the supreme Interpretations of the divine Law, and him the Judge of Controversys. Nor doth he allow any Synods, consequently, to decide Controversys, or Questions. p. 391. 8. The true fast Friends of papal Interest do assert the Pope to be infallible, when he dictates as Pope, and in Cathedra. The Judgment of the Apostolic See, with a Council of domestic Priests, is far more certain than the Judgment of an universal Council, of the whole Earth, without the Pope. Pighius, p. 393. 9. He doth pretend to be above Princes. Divers Popes have affirmed this Superiority. They are most favored who preach such Doctrine; such as Bellarmin, Baronius, Pighius, Binius, 2. 388. If these Heads do not suffice, see the Book it self, where the Subject is well nigh exhausted.

the very Rate, and in the same Extent, in which such Arguments are applied by Bellarmin and Baronius, to prove the personal Infallibility of the Pope. I shall prove it from your Constitution unigenitus. Which, because it is savorable to my present Design, and has been much talked of, and little understood, by my Countrymen, I desire Leave to explain at large.

CHAP. III.

Of the personal Infallibility of the Pope. This the true and proper Notion of Roman Infallibility. Proved to be such by the Constitution unigenitus.

T is not unknown to the learned World, what are the Opinions of St. Austin, about Free-Grace: And that also such were the Opinions of the Church of Rome, for several Ages.

However, about a Century ago, Things began to take another Turn at Rome: And perhaps more in Spight to the Protestants Abroad, than for any other

Reason.

For the Protestant Churches having most of them, after both Luther and Calvin, embraced the Opinions of St. Austin; the Jesuits, who were resolved, as far as possible, to oppose every thing such their avowed Enemys abetted, set up the Doctrines of the Semi-

[†] I have my History of Fansenism from Du Pin's Church History, Vol. 4. p. 187. and my Account of the Constitution unigenitus, from the Gazettes, in which the very Words are set down, with which the said Constitution was received in Spain and Portugal. And tho the said Gazettes are not now at hand, if any Man questions the Truth of what I have here set down, in any Particular, I do here oblige my self to produce the very Declarations with which the said Constitution was received in Spain, Sc.

Pelagians, and of the * Greek Church, commonly called the Doctrines of Free-will, much as the Church of England holds them; in Opposition there unto.

These Doctrines they not onely set up, but, because the contrary Doctrines of Free-Grace, as they are usualy stiled, seemed savorable to the Protestant Cause; gained an easy Condemnation of them at Rome.

Jansenius, Bishop of Ypres, during these Heats and Debates, persected a Book, called by him, Augusti-

nus, which was publisht after his Death.

This Book was well received by many in Flanders, and in France, who for their Approbation of it, were named Jansenists, and might as well have been called Augustinians, as Favorers of the Doctrines of St. Augustin.

Out of this Book, the Jesuits extracted five Propositions, which they prevailed also to have condemned at Rome, not as the Opinions of St. Augustin, tho' such they really were; but as the Opinions

of Jansenius.

The Jansenists would not acquiesce therein, nor abide by the then Pope's infallible Decision; no more than they will now by the like Decisions of all the successive Popes, ever since; but appealed to the next General Council, in which they placed the Infallibility of their Church: And from thence gained the Name of the Appellants.

The Jesuits vext at this, that the appealing Janjenists would not submit to the Decisions of so many Popes, which they the said Jesuits had procured to silence their Adversarys; not onely declared absolutely for the Pope's unlimited Infallibility at Louvain; but at their College of Clermont, in Paris, Decemb. 12. 1661.

^{*} See Bishop Burner's Preface to his Exposition of the Articles about the several Opinions of St. Austin and the Greek Church.

publickly set forth the following Theses; and undertook to maintain them openly, in Opposition to all such, as upon any Pretence whatever, should attempt to impugn the same.

* In this the tenth Century, the Schism of Photius prevailed, which divided the Greeks from the Pope of

Rome, the Head of the Church.

But we Jesuits, and all those the best, the purest, and onely true Roman Catholics, who adhere to us

therein;

We acknowlege now, and at this time, Christ onely so to be Head of his Church, as he hath committed his Power, whilst absent in Heaven, first to Peter, and then to the Popes his Successors at Rome: And granted to them, speaking from the Chair of St. Peter, the same Infallibility he, Christ, had himself.

Therefore there is in the Church of Rome, an infallible Judge of Controversys of Faith, without a General Council, as well as to Questions of Fatt as of Right.

And therefore fince the Constitutions of Innocent the Tenth, and of Alexander the Eleventh; it ought to be believed with a divine Faith, that the Book, which car-

Datur ergo in Ecclesia Romana controversiarum Judex Infallibilis, etiam citra Concilium Generale, tam in questionibus juris quam facti.

Unde post Innocentii II. Alexandri VII. addere licet, Clementis XI. constitutiones, & sequentium duorum Paparum consirmationem, side divina credi potest. Librum, cui titulus est Augustinus Jansenii, este hæreticum; & quinque propositiones, ex eo decerptas, este Jansenii; & in Jansenii sensu damnatas. This the Jansenists say indeed is to make an Idol of the Pope, and to seat him in the Place of God: And so say Protestants also. But to what little Purpose the following History shows. Drelincourt Addition. de la Reponse. A Monsieur le Landgrave Ernest. juxta sinem.

^{*} Hoc tandem seculo schisma Photii invalescens Græcos ab Ecclesiæ capite disjunxit. Christum nos, Jesuitæ, ita Ecclesiæ caput agnoscimus, ut illius regimen, dum in Cælos abiit, (why are Protestants condemned, for maintaining that Christ is, and will be bodily present in Heaven onely till the Day of Judgment) primum Petro, deinde successoribus ejus Romæ commiserit. Et eandem, quam habebat ipse, Infallibilitatem concesserit, quoties ex cathedra Papæ loquerentur.

rys this Title, The Augustin of Jansenius, and the five Propositions extracted from it, are the very Propositions of Jansenius, and condemned in his Sense of them.

What horrid Blasphemy is here? What Plenitude

of Papal Power and Infallibility?

And yet in these their round Declarations, the Jesuits speak intelligibly, and consistently with the Pretentions of all the succeeding Popes and Pastors of their Church; however absurd and detestable such their Propositions are in themselves.

For they declare therein, their living infallible Judge, and their living infallible Voice, to be one and the same, at Rome; as all other genuin and pure Roman Catholics, consistently with their own Principles and

Pretensions, must do.

Whereas to make one living infallible Judge, and one living infallible Voice, of a General Council, or of the whole diffusive Body of Christians, is nothing but a pitiful and forry Evasion: No other than a vile Endevor to raise a Dust, that one may escape in a Cloud; or to send simple and credulous People into a Wood to find a Mare's Nest, that Knaves may get off, with all that is valuable to them, in the mean time.

CHAP. IV.

A farther Account of the Said Constitution.

HOwever, tho' the Jesuits had thus gained two Constitutions in their Favor, the Jansenists did not rest the Merits of their Cause thereupon; but protested both against such Constitutions, and the pretended Infallibility of the Pope, on which they were sounded: And Du Pin, who was plainly no Enemy to them, publisht his Books of Ecclesiastical Power, in the third of which he opposed the personal Infallibility of the Pope, with the very same G 2 Argu-

Arguments which Protestants have so long used a-

gainst it.

This did but enflame the zealous Roman Catholics and Jesuits the more: And these latter never desisted, till they had prevailed with Pope Clement XI. to publish a new Constitution in their Favor; which, from the first Words thereof, Unigenitus Dei Filius, was called the Constitution Unigenitus, and hath had the Approbation of the last and present Pope.

This Constitution was procured at Rome, by the Instances of Lewis XIV. whom the Jesuits had gained, towards the latter End of his Life; and who, if he had lived but a few Months longer, had bequeathed the Submission of the Gallican Church, as his last

Legacy to his infallible Father at Rome.

But the said King dying in the Interim, and the late Duke Regent succeeding into his Place and Power, who either in Opinion, or rather from some particular Disgust, was not favorable to the Cause of Rome, and the personal Infallibility of the Pope; France was thereupon divided into two Partys.

1. The zealous Roman Catholics and Jesuits, who received the Constitution Unigenitus, in virtue of the supreme, absolute, and personal Infallibility of the

Pope, for the Time being.

2. And the Jansenists and Appellants to the next General Council, who placed the Infallibility (not of the Church of Rome, but) of the Church therein.

So that all they who receive the Constitution Unigenitus, and the final Decisions of Pope Clement XI. therein, do so, in virtue of the absolute and personal Infallibility of the Pope of Rome, for the Time being.

And they who appeal from it, not onely acknowlege the Superiority of a General Council; but place the Infallibility (not of the Church of Rome) but of the Church, therein.

CHAP. V.

The Pope's personal Infallibility stated from the Acceptance of it: And the Bulla in Cana Domini.

Which Difference being thus stated, let us see now which of these two Kinds of People in the Roman or Latin Church are the greatest in Number, for here is plainly a Division from the Pope and Church of Rome; and which are reputed the best Catholics, in the Bowels of the said Roman Catholic Church; and which are to be accounted the best and purest Roman Catholics thereupon?

opposite Sides: For the Constitution Unigenitus, and the Reception of it, in virtue of the personal and absolute Infallibility of the Pope for the Time being, have declared all the Jesuits, all the World over, agreeably to their Declarations at Clermont, to a Man,

Name of the Church of Spain; and with an express, and an avowed Declaration of their Submission to the personal Infallibility of the Pope for the Time being.

3 dly. All the Roman Catholics in Portugal, Bishops and People, to a Man; and upon the same Foot, of

the faid supposed Infallibility.

All the Bishops, Priests, Clergy, and People in France, who receive the said Constitution Unigenitus; by much the greatest in Number, and increasing every Day; the Court of France being now reconciled, and sufficiently savorable to such the Papal Pretensions at Rome.

5thly. The Court and Church, all the Cardinals, Bishops and Priests of Italy, to a Man: Five Popes successively, and with them the present Pope, the Canons of St. Peter's Church, and present People of Rome, to a Man.

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On the other Side, and against the absolute and personal Infallibility of the Pope, have as yet appeared onely the Jansenists, and Appellants in France; not onely comparatively, but positively sew in Number; and estimed in France little better than Protestants or Heretics; and absolutely condemned as Schismatics, for such their Protestations, by all the Popes who for five hundred Years have sat in St. Peter's Chair; and all the People who ever held Communion with St. Peter's Church, at Rome, for that Time.

And that not covertly, but openly; by the most public and solemn Excommunication, which is ever pronounced at Rome; and that on every Good Friday; by the Pope pontificaly, and all the attending Cardinals and Bishops at Rome, in these Words.

*We anathematize farther, and excommunicate, all and fingular Persons, of what Station or De-

gree soever they be, and interdict all Universities, Colleges, and Chapters, by whatsoever Name they

are called, who appeal from the Orders and Decrees of us; or of the Popes of Rome, for the

" Time being, to a future General Council; and all

them likewise, by whose Aid and Favor, any such

66 Protestation or Appeal is made.

So that if any thing can be proved to be an Article of the Roman Faith, by the Acceptance and Approbation, of the principal, most numerous, and most considerable Persons in the Roman Communion; the absolute and personal Infallibility of the Pope has a just and rightful Claim so to be adjudged and estimed.

If any Doctrine may be deemed schismatical or heretical, or any Persons heretical or schismatical from the Communion of Rome; then must they who, with all other pretended Heretics and Schismatics, are an-

^{*} See a true Copy of the faid Excommunication, in Mr. Lefly's Collection, at the End of his Cafe stated against the Papists.

nualy excommunicated by the Pope and Church of Rome, for their Protestancy and Protestations against the Pope and Church of Rome: Or there neither is, nor can be any such thing as Conviction in the World.

CHAP. VI.

A Recapitulation, as to Papal Infallibility.

N D now, I think, I may fairly dismiss this Subject, having thus fairly proved, that the Pope's Infallibility is an Article of Faith at Rome; and with the best and most genuin Roman Catholics. 2. That none but the Jansenists, and Appellants of France dispute it. 3. That such Appellants are annualy and pontificaly excommunicated at Rome thereupon. 4. That the personal Infallibility of the Pope, was originaly and truly meant, by the One Living Judge, and One Living Infallible Voice at Rome. 5. That the resolving this one Living Judge into a General Council collectively, and into the Church diffusively, is not onely an Inconsistency in Terms, but as plain a Confession as can be extorted, that the Papists pretend to have a Living Infallible Judge in their Church, he is as much an Individuum Vagum as ever; and that they know not yet where to fix or find him. 6. That the new Converts from us are wretchedly deluded, and miserably imposed upon, when they are falsely told, that the Pope's Infallibility is no Article of Faith in the Church of Rome; or of them who are acknowleged to hold a true and perfect Communion with the Roman Church.



then the Chair IIV . P. A. H. D. the Protestant

N.C.'s false Account of the pretended Infallibility in his Church. The Inconsistencys of it.

Shall leave it now to the Reader to determin, with

what Truth it is affirmed by my Author.

N.C. That the Article of Faith clearly known, and unanimously assented to by all Roman Catholics, in regard to Infallibility, is onely this: The Holy Ghost, the Spirit of Truth, by the Promise of Christ in all Ages, resides in the Church; and explains, by the Pastors of the Church, assembled in General Councils, all Christian Verities. That in this great Principle all Roman Catholics with Assurance and Consent agree: And that therein consists the whole Notion of what Roman Catholics mean by their Infallibility. p.66.

I shall not, I say, trouble my self now to enquire with what Truth it is here said, that all Roman Catholics agree in their Notion of Infallibility, and of the Seat of it, in their Church; because the Variety of Opinions, with regard to both these, has been suf-

ficiently displaid before. But remark rather,

1. That, if the whole Notion of Roman Catholics extends onely to a general and undetermined Residence of their Infallibility in the Church diffusive; we are not to be blamed for affirming that they have

not been able, as yet, to fix or find it.

2. That if it be collectively in General Councils, at the same time that it is diffusively in the Church, because without the Approbation of your Sovereign Pontist, and pretended Catholic Church, the Decrees of the most General Council are of no Force; tho as you say here dictated by the Holy Ghost; then is the Seat of your pretended Infallibility as much undetermined in such Councils as out of them.

3. That if your Church is made infallible by the Residence of the Holy Ghost, such Infallibility is in

the Holy Ghost, and not in your Church. And then the Church of England, and the Protestant Churches, are to the full as infallible as the Church of Rome: For every other Church, a found Part of the Catholic Church, is as happy in the Residence and Continuance of the Holy Ghost among the Members of it, as is that of Rome.

4. If the Holy Ghost explains, by the Pastors of the Church, affembled in General Councils, all Christian Verities, then General Councils are inspired; and their Decrees must carry an absolute Obligation, without the Reception of the Church, or

the Approbation of the See of Rome.

But according to you, the Decrees of the most and best approved General Councils can be of no Force till they are approved by your See of Rome.

According to all Christians, they are of no Force, in any Catholic Country, till they are received and admitted by the Catholic Church in such Country.

Therefore the Decrees of General Councils carry not an absolute and independent Autority. Therefore they are not received by you; therefore they should not be received by any Christians whatsoever, as the absolute Dictates and Decrees, or as the inspired Decisions of the Holy Ghost. Let us therefore now go on.

CHAP. VIII.

The Archbishop's second Argument. No Proof for the Infallibility of the Church of Rome from Scripture.

Abp. " * THere is not the least Intimation of any " fuch Privilege, as is this compre" hensive One of Infallibility, and the Collation of it upon the Church of Rome in Scripture.

N.C. I answer, there is not onely Intimation, but even plain Texts of Scripture, which denote the Infallibility of the Church, as has been proved before, p. 67.

How far the Texts before alleged by you, do prove the Infallibility of the Church, has been before examined. But supposing that you have proved from them that the Church is infallible? what then?

N.C. And since it is likewise proved that the Roman Church, or which is the same Thing, the Congregation of the Faithful in the Communion of Rome, is the Catholic Church, I think it is a plain Consequence, that there are Texts of Scripture, which prove the In-

fallibility of the Church of Rome.

What, are we come to your Consequences then? I thought you would have told us now, that there are plain Texts of Scripture, which declare for the Infallibility of the Church of Rome. This, I am sure, is what you have said, p. 42, 67. this, I am sure, is what you constantly affirm to our People. And yet at last, all the Proof from Scripture, for this grand and comprehensive Privilege of Infallibility, is no more than a Popish Conclusion.

And that so wretched an one too, that we have concerning it not so much as just Premisses; much

less a right Inference, or Consequence.

1. For there are no plain Texts of Scripture, fet-

ting forth the Infallibility of the Church.

2. And if there were any plain Texts, or any just Consequences, setting forth the Infallibility of the Church, they would not relate to your Church of Rome.

Unless you could prove that a Part is the Whole, or that the particular Church of Rome, is the Church Catholic, or Church universal.

CHAP. IX.

Matth. xviii. 15. A Right to Excommunication does not imply a Right to Infallibility.

N.C. Have still my Corps de Reserve, one more Text to produce, proving the Infallibility of the Church. p. 73. Let us then have it, I pray you.

Matth. xviii. 15. Tell the Church; and if he will not hear the Church, let him be to thee as an Heathen

Man, and a Publican.

I believe you will hardly persuade People, that by the Church here, or in this Place, the Church of Rome is to be understood. Because our Lord, in these Words, directed himself to the Jews, and to the Jewish Church; and consequently the Words are a

Direction relating primarily to them only.

But then, as it is most certain, there was not one thing said by our Lord, or recorded by the Evangelists, which was not spoken, and written for our Sakes, upon whom the Ends of the World are come; that is, with regard to whom all Prophesies, and prophetic Directions have their final Completion; I acknowlede that this Rule of our Lord may secondarily, and by a very just Apposition and Application, be referred to us also.

And that the Meaning of the Words, in such secondary, just and apposite, and christian Sense, is this: That Complaint should be made to the Christian Church, of her wicked and refractory Members; and that if, after a just Admonition, and proper Censures, they remain incorrigible; they may then, and should then, be excommunicated, or expelled the Christian Society.

Thus then we equally derive a Right to Excommunication from these Words; tho' it may be, we do not come at even so just and righteous a Conclusion, altogether by one and the same Way. But that

is not material now.

But here, however, we part again. A Right to Excommunication, my Author faies, implies a Right to Infallibility: Or else I am sure the Allegation of this Text is nothing to his Purpose. But this we Protestants can by no means allow.

Because every other Society has, and must have, or else it cannot subsist, a Right to exclude its disorderly Members. But no Man faies, that fuch ge-

neral Right of Exclusion implies Infallibility.

So that if the Christian Society or Church has a Right to Infallibility, in virtue of her Right to Excommunication, it must be from this, that she has a divine Promise and Insurance, that she should always be infallible in fuch her Exclusions.

But fuch divine Promise and Insurance she has not in Scripture: Therefore a Right to Excommunication in the Christian Church or Society, does not include a Right to Infallibility, any more than in any

other Convention or Society whatever.

CHAP. X.

The Archbishop's third Argument against the Infallibility of Rome, drawn from the Silence of Antiquity.

" IF the Pope or Church of Rome is infal-" lible, and the primitive Christians

knew, that one or both of them were fo;

" + It is strange that the antient Fathers, in their " Disputes with Heretics, did never appeal to this

" Judge, it being so short and expedite a Way of

" ending Controverlys.

^{*} See the Archbishop's Argument drawn at its full Length, Vol. 1. as before; and Barrow of Supremacy, p. 391.

[†] Vol. 1. Fol. Serm, 11. p. 121.

" And this is to me instead of a thousand Arguments, that no such thing, in the primitive Times, was ever believed.

N.C. It is certain the antient Fathers, in their Difputes, did appeal to this Judge. To what Judge?

N.C. To the Church. What is that to the Church

of Rome, more than to any other Church?

N.C. For in those Daies, there was no other Way to convince Heretics, but by the Autority of the Church: The Canonical Books being not collected, for at least an hundred and fifty Years after the Foundation of the Church. And then not one Book of it all, which was not questioned, by some one Heretic or other. How was it then possible for the antient Fathers to confute Heretics, unless they had appealed to the Autority of the Church, and told them; This is the Doctrine of the Catholic Church? p. 67.

I will answer your Question in its proper Place. In the Interim, give me Leave to ask you, How comes an Appeal to the Church, for the first Century and an half after the planting of Christianity, how comes such an Appeal to the Church, to be a Reference to the infallible Judge at, or to the infal-

lible Church of Rome?

The Successors of the Apostles, and such as heard them, are and must be the People here meant by you. But where and when did they ever declare, that even the Church was an infallible Judge of Controversys? And when and where did they appeal to it, as to an infallible Judge?

You say that they, that is, such primitive Christians, did appeal to the true Doctrines of the Church.

So fay we also; and so also we do.

But did any of those truly primitive Fathers ever speak of the Church of Rome, as of an infallible Judge?

Did they ever deem her, and her Practice, the Standard of Catholicism, and preserably to all other Churches? Or as more truly and perfectly so, than other equaly Evangelical, or Apostolical Churches?

Did any of them, in Defiance to plain Matter of Fact, and in Prejudice to the Church of Jerusalem, stile her the Mother of all other Churches?

Did any of those primitive Churches, or Christians acknowlege her as the Mistress of all other Churches?

If any of the primitive Christians suffered such Declarations as these to drop from their Pens, it would have been easy for you to collect them; and some of the learned and laborious Men of your Communion, would have collected them to your Hands by this time.

But inasmuch as no such Passage is, or can be produced by you; it is evident from thence, that you cannot prove from indubitable Passages in primitive Authors, that such first Christians had the same Sentiments of the Supremacy and Infallibility of your Church of Rome, which you entertain; and as far as in you lies, propagate at this Day.

Which you have also plainly acknowleged elsewhere, by beginning your pretended primitive Autoritys from *Ireneus*, who flourished after the Æra *fixed by you; and not till the latter End of the se-

cond Century.

And who, † tho' he acknowleged the then Eminency of your Church, and the Readiness and Commodiousness of Appeals to her, upon that account; yet openly testifies that the same Appeals which were made to your Church principaly, and primarily, and by way of Eminency, and Distinction; might upon any other Account of Certainty, Truth, or Determination, have been made to any other Apostolical Church whatever.

CHAP.

^{*} See Dodwell's Differtations on Ireneus: And the Time in which he flourished.

⁺ See this Passage of Ireneus cleared above: And in Barrow of Supremacy, p. 234.

CHAP. XI.

That the primitive Christians did not appeal to the infallible Judge at Rome. N.C.'s Evasion.

IN the mean while, I desire the Reader to observe what a pleasant Way you have of escaping from those Difficulties, which you know not how to ma-

nage otherwise, to your Mind.

We maintain, that the Apostolical Fathers of the second, or third Century, did not appeal either to the Church or Pope of Rome, as to an infallible Judge. Nor indeed to the Church, or to the Catholic Church, in any infallible Capacity.

On the contrary, you allege, that they did appeal to the Church, as to an infallible Judge: And that by the Church, they did understand the Church of

Rome, and them in Communion with her.

We desire you, upon the Issue, to produce those Testimonys from antient Writers, which are your

pretended Autoritys for fuch your Affertions.

Instead of producing any Passages from primitive Writers to such Purpose, you answer, that they must needs have put an End to their Controversys, by appealing to the infallible Judge at Rome, or in the Roman Communion, because they had no other Way, and could have no other Way to put an End to their Controversys. Now what is all this to the Purpose? Is not this plainly a slying off from the Point in hand?

For supposing the primitive Christians had no other Way to put a final End to their Controversy; supposing that there is no Way at all, humanly speaking, and whilst Humanity remains, to put a final End to all Controversy; doth it follow, that the primitive Christians must needs have Recourse to your pretended infallible Judge at Rome, or in the

Roman

Roman Communion, who never was able to put an End to those Controversys, which, from Time to Time, have arisen, and do still subsist, within the very *Bowels of the Roman Church; and who is much more unlikely therefore, to decide the Controversys of other Churches, and Communions? What a Consequence is that? Now for your Question.

CHAP. XII.

That the primitive Christians had all the Ways we have of putting an End to their Controversys, and more. Of the Autority and Use of our Canon of Scripture.

N.C. WHat other Way had the primitive Christians, what other Way could they possibly have to put an End to their Controversys, but the infallible Autority of the Church, before the Canon of Scripture was settled? And when there was no Book of it, the Autority of which was not controverted by some Heretic or other? Or which some Heretic or other

did not except agains?

I answer, they had all the Ways of putting an End to their Controversys, which we now have; and two more, which we now have not; as they had, I. An Appeal to the Canonical Books of the Old Testament, and to the present Books of the New. 2. They had an Appeal to Apostolical Practice in a much more lively Manner than we have now. 3. They had an Appeal to Reason, and to rational Conclusions from Scripture, as we have now.

4. They

See Dr. Hicker's Apology for the Church of England. Stillingfleet of the Fanaticism of the Church of Rome. Barrow of Unity, 2.24, 25.

4. They did appeal to living Traditions; and might do so at the End of two or three Descents (tho' even in the Time of Papias, oral Tradition was very fallacious) more easily and safely, than we can do at the End of sifty; and probably many more Generations and Successions.

1. That they did appeal to the Canonical Books

of the Old Testament, wants no Proof.

2. That they might appeal to all the Books of the New Testament, now in our Canon, is plain from this, that all the said Books were written before the Conclusion of the first Century*: That they did appeal to the said Books of the New Testament, is manifest from the Citations made from them in the Epistles of Clemens Romanus, Ignatius, and Polycarp, now extant †.

3. That they did appeal to Reason, and rational Inferences from Scripture, is as evident, as that there are Reasons and rational Deductions from the Books

of Scripture in their Writings.

4. That they did appeal to the Traditions of the apostolical Churches, and to apostolical Practice, then lively and fresh among them, is plain from Ire-

neus, and agreed between us.

What is it therefore that did or could induce our Author to fay, that the primitive Christians, to the middle of the second Century, had no Way to put an End to their Controversy, but by appealing to the infallible Judge at Rome, or in the Roman Pale? when they had an Appeal to Reason, an Appeal to his beloved oral Tradition, an Appeal to apostolical Practice, an Appeal to the Canon of the Old Testament, and an Appeal to the Books of the New; some of which Ways, as living oral Traditions, and lively apostolical Practice, they had then, and we

^{*} See Eusebius, De Evangelio Johannis.

t See Archbishop Wake's Translation of primitive Epistles.

have not, and cannot have now? Why, overlooking all their other Appeals, he faies they could not ap-

peal to the Books of the New Testament. T

N.C. Because there was no Canon for the Books of the New Testament for an hundred and sifty Years: And because there was then no one Book of them, the Autority of which some Heretic or other did not dispute. Why, we will suppose then both these Things, if he pleases.

I. Suppose there was no Canon of the Books of the New Testament, for an hundred and fifty Years; what then? Were not the said Books extant? And was not their divine Inspiration as well proved then? And were they not as autoritative as they are at pre-

fent?

No, say Papists; for the Autority of the Scriptures is derived from the Autority of the Church; as the Autority of the Church is the first and greatest, as it gives Autority to the Scriptures, and as without the Autority given to them by the Canon of the Church, they would, as a certain wicked and profane * Papist once said, (and for saying which he has been since excused, not censured by his Brethren,) they would have no more Autority than Lilly's Almanack.

O hideous and detestable! What then is become of their divine Inspiration, and of the Autority from thence derived to them? If they are divinely inspired Writings, what farther Autority can they want? What can be added to them? If they are not inspired Writings, what Canon of any Church can give them a divine Autority?

N.C. O, but they could not then be decifive, because there was then no one Book of our present Testament, the Autority of which some Heretic or other did not dispute at that time. It may be so. And I will

^{*} See Tillorfon's Rule of Faith, p. 657. § 10.

tell you (uch another Secret, and make what Use of It you can: There is not one Book of our present New Testament, the Autority of which some Heretic or other doth not now dispute: Nay, there are Heretics and Infidels among us, who not onely difpute the Validity of our present Canon of Scripture, but of all and every one of the Books contained therein; must they therefore not be cited? must they not be allowed to be decifive in our Christian Controversys? What a Principle is here? What wretched Work would it make? Need Heretics defire any thing more, but that their senseless Doubts should filence the Autority of our facred Books? Look to it, I pray you. If you thus ridiculously give up the Autority of the inspired Writings, they will not onely not keep their Ground upon the Foot of the Autority of your Church; but the Autority of your Church will fall also: For if heretical Doubts and Scruples may put an End to an unquestionably divine Autority, I am fure your human and justly controverted Infallibility can never be able to support it felf, against Catholic Exceptions.

CHAP. XIII.

That the primitive Christians had all the Ways we have of putting an End to their Controversys, and more. Of the Autority and Use of our Canon of Scripture.

THE Truth of the Matter is this; and how often do these Men oblige us to clear up the grand Truths of Christianity, by their senseless Objections against them.

What our Scribler saies, as to our present Canon of Scripture, is not to be denied; namely, that it

was not settled as it is now, with regard to the Books of the New Testament for an hundred and fifty Years; and the Autority of some Books now therein, was for a while disputed: But neither of these Facts are to our Adversarys Purpose; nor any way to the Prejudice of reveled Religion.

1. They are not to the Prejudice of reveled Religion; because, as Protestants truly hold, our sacred Books do not derive their Autority from their Canon, but from their divine Inspiration. If therefore the primitive Christians had the same divine Books, tho not the same Canon for them, they had all the Autority for them, which we can derive at present.

What therefore is the Use of our Canon of Scripture? Is it to give Autority to the Books of the New Testament? Most certainly not. To what Purpose then doth it serve? Why to declare what Books the Church takes to be divine, which apocryphal. What fignifies such Declaration and Judgment then? Why to prevent those many Mistakes which were made about spurious and genuin Books, before the compiling of the Canon. Is not this giving them an Autority? Yes, all the human Autority the Church can give: But if they had no divine Autority before fuch Canon, that can give them none afterwards. If they are divinely inspired Writings, as all Christians truly and justly hold, they had as much Autority divine, before the Canon of the Church, as ever they had fince.

2. As to what this Wretch saies, who in his Heart is plainly no better Friend to the written Word of God, than other of his papal Brethren are, That there is not one of the Books of the New Testament, the Autority of which was not questioned by some Heretic or other, for an hundred and fifty Years; this rather strengthens than weakens their

Autority, as it evidently makes appear.

1. That the present Canon, and Collection of our facred Books, was not made without sufficient Scru-

tiny, Time, or Examination*. 2. That as all imaginable Doubts and Scruples have been satisfied, and taken away, many Ages since, that there neither is, nor can be, any room for just Cavils and Exceptions now.

* See Bishop Blackall's Sermons on Boyle's Lecture.

CHAP. XIV.

That the primitive Christians had all the Ways we have of putting an End to their Controversys, and more. Of the Autority and Use of our Canon of Scripture.

A ND then farther, as to oral Traditions, and apostolical Practice; tho' our Enemys reprefent us as averse to those Doctrines which were delivered by the Mouths of the Apostles, and to such Usages as were practised by them; they do therein most grievously misrepresent, and grossy abuse us.

We are not averse to oral Traditions, neither should we be, could they have been preserved down pure to us: Neither are we against apostolical Practice, could it be made sufficiently known to us, by any other

Way but that of Scripture.

For our Principles are the Principles of natural and reveled Religion; such as are made known to uswith Truth, and rational Certainty, by the Dictates of Reason, and divine Revelation, of any Kind whatever. These we revere, but no other Autority we deem sufficient, either to build an Article of Faith upon, or a Rule of Life.

We reject oral Traditions then: Not because they are oral, but because we conceive, no Tradition can possibly be preserved oraly, and by Word of Mouth, thro' so many Generations of Men; and thro' so

H 3 mai

many Changes and Revolutions of Opinions for fer venteen hundred Years. We see in Fact, that in all other Cases, nothing is so fallacious and ridiculous as old Storys and Traditions: We are positive, without a Miracle they must always be so; and we cannot find that ever God promifed to work a perpetuated Miracle for the fake of any Traditions whatever.

Again: We allow apostolical Practice, as far as the Reason and Obligation of it reaches: But we can allow no Autority but that of the Scriptures to create a human Duty; because all other Methods of raifing an Obligation are uncertain and fallacious; and can neither create such a Certainty or Assurance as is requifite for religious Dutys.

So that we neither absolutely except against oral Traditions, nor the Practice of the Apostles: But we say that there are now no apostolical Traditions and Usages to be depended on, but such as are to be met with in Scripture; no other which ought to be

final or decifive, as to our Faith and Practice.

Which is the less to be wondred at, because such apostolical Doctrines, and Practices, are not onely very easy to be lost, which are not preserved to us in their Writings; but because in Fact the Traditions of the Church were so far abused, and perverted by Papias, and other weak and credulous Persons in the fecond Century, that * St. Cyprian, who flourished in

Quæ ista obstinatio est, quæve præsumptio humanam traditionem divinæ dispositioni anteponere: Nec animadvertere indignari, & irasci Deum, quotiens divina præcepta solvit, & præterit humana tra-

ditio.

^{*} Nihil innovetur inquit Stephanus Papa, nifi quod traditum est. Unde est ista traditio? Utrumne de evangelica & dominica autoritate descendens: An de Apostolorum mandatis, & epistolis veniens? Ea enim facienda esse, quæ scripta sunt, Deus testatur ____ Si ergo in evangelio præcipitur, aut in Apostolorum epistolis, aut actibus continetur -- observetur hæc divina & sancta traditio.

word of God, and to the Writings of the Apostles; for the Truth of such Traditions as were only fit to be received as apostolical: And to his Appeal do we adhere at this Day.

As for the Rule of * Vincentius Lirinensis, What was always, every where, and practifed by all, must

be apostolical; we reply,

tholic Church, must have been in Use among the Apostles; what is now and every where practised in the Church, may have had a more recent Beginning.

2. That if what is now practifed every where in the Catholic Church may have a more recent Date than the Age of the Apostles; what is now practifed by all in your Church, may in all Likelihood be still more novel: And as our Presumptions are strong, and our Arguments from Reason and Scripture invincible, against your Roman Usages and Customs, we are resolved not to be concerned with them.

Nec consuetudo impedire debeat, quò minus veritas prævaleat & vincat. Nam consuetudo fine veritate vetustas erroris est.

Dei sacerdotes præcepta divina servantes, si in aliquo nutaverit & vacillaverit veritas, ad originem dominicum apostolicam & evangelicam traditionem revertamur, & inde surgat actus nostri ratio, unde

ordo & origo surrexit. Cyprianus Pompeio.

Quod autem pertinet ad consuetudinem resutandam, quam videntur opponere veritati (scilicet Papa & Romanenses) quis tam vanus sit, ut veritati consuetudinem præserat? aut qui perspecta veritate lucem derelinquat? cæterum nos veritati & consuetudinem jungimus, & consuetudini Romanorum, consuetudinem, sed veritatis opponimus. Ab initio hoc tenentes, quod a Christo & Apostolis traditum est. Firmilianus Cypriano.

* Quod semper, quod ubique, quod ab omnibus.



has no better to produce. Neither can any Man bring forth betteWX or. B.A. H De Flower of Per-

That the primitive Christians had all the Ways we have of putting an End to their Controversys, and more. Of the Autority and Use of our Canon of Scripture.

BUT farther, N. C. contends, that the antient Fathers did appeal to the infallible Judge of Controversys, at Rome, or in the Roman Pale, even after the Canon of the Books of the New Testament was settled in its present Form. And for Proof of this his Assertion, he doth not cite single Passages, but whole Books*; in which Appeals are made to the Doctrines of the Church; or rather, of the apossibility of the Churches.

And if this be not full Proof, that such Antients believed that the Pope or Roman Church was infallible, he thinks one Sentence of St. Austin, formerly considered, must put the Matter beyond all Dispute: Even that Passage in which Austin declares, that he should never have known the Scriptures to have been the Word of God, had not the Church first brought him acquainted therewith, as such: Or else, that he should not believe the Scriptures to be the Word of God, but for the internal, as well as the external Evidences which the Church produces, in Maintainance of their Infallibility.

And if this be not a manifest Proof that the primitive Christians did appeal to the infallible Judge of, or to the Roman Church, for a final Decision of their Controversy, you must go without; for N. C.

rontra Manichaum ut supra. Concerning which Treatises, see Barrow of Supremacy, p. 394. Of the Vanity of the present Roman oral Traditions, p. 418. Of the Arguments drawn from no Appeals to the infallible Judge of Rome, p. 154, to 179.

has no better to produce. Neither can any Man bring forth better: For these are the Flower of Perron, Richlieu, Bellarmin, Baronius, and of I know not how many other sounding Names, and choice Performances, which N. C. hath raked up, and so clearly put together.

From what hath been offered therefore on both

Sides, the Reader must now judge between us.

put a final End to Controversy, were made by the first Christians, either to the infallible Judge at Rome, or to the infallible Roman Judge, either before or after the Settlement of our present Canon of Scripture?

have so appealed, if there had been, in their Opinion, any such living Judge at Rome, or in the Ro-

man Church?

Judge, be not, as the Archbishop saies, instead of a thousand Arguments to evince, that they believed in no such infallible living Judge, and that they had never heard of any such, either at Rome, or in the Communion of the Roman Church; or indeed elsewhere?

CHAP. XVI.

The Archbishop's fourth Argument against the Expediency of an infallible Judge.

THE next thing the Archbishop offers, is an Objection against the trite Argument of the Expediency of an infallible Judge, in Matters of Religion, as it is grounded on this Maxim:

Whatever is expedient, and for the Good of all Christians, that an infinitely Wise and Good God must be supposed to have done. slad avol son ob I

From whence our Adversarys conclude, that as it is highly expedient there should be an infallible Judge in Spirituals, because otherwise there would be no End of Controversys, therefore there is one.

Now to this pretended Argument the Archbishop replies, That if this be a good Argument, as to our spiritual Controversys, it is to the full as good, as

to our secular Disputes:

Because it is to the full as expedient that there should be an infallible Judge, to put an End to our secular Disputes, as that there should be one infallible living Judge to decide finally our ecclefiaftical Controveriys.

But as it is acknowleded that such pretended Expediency is no Proof, that there is one infallible living Voice or Judge, to which, or to whom, we may or should have Recourse, as to our temporal

Concerns.

From thence the Archbishop, with equal Justice and Reason, concludes, that such pretended Expediency is no Proof, that there either ought to be, or that there is, any one living and spiritual Judge, of

all our religious and ecclefiaftical Affairs.

And that for this plain Reason; Because the infinite Wisdom and Goodness of God is not obliged to do, what seems requisite to the shallow Understandings, and finite Capacitys of Men, in the lowest Rank of his intelligent Creatures: But onely what according to his superior and perfect Goodness and Wisdom, appears to him requisite and expedient for

Now to this our Antagonist, with his usual Gravity and Sagacity, replies, that the Expediency in one Case, is not as great as in the other. For saies he,

N.C. Had there been an universal infallible Judge appointed as to our temporal Affairs, it would doubtless contribute very much to the Peace and Tranquillity of the World, if he were obeyed. p. 68.

I do not love these qualifying and evasive Excep-

tions at the End of a politive Sentence.

The Question is, whether a temporal infallible Judge would be of Use, as to the Peace and Tranquillity of the World? The Answer ought to be direct, and without Reserve, whether he would or not.

We are here told he would be so, if he were obeyed; as if that was not implied, or supposed in the Question; or as if a Judge could fail of Obedience, who should give perpetual Instances of his Infallibility. But let it go, if you please, after N.C.'s Manner: An infallible Judge in Temporals would be of Use, if he was obeyed; because he can most certainly be of none, if he is not. What then? Why then he cannot grant, still, that such an Expedient should be made use of, as to our temporal Affairs. Because

N.C. Tho' an infallible temporal Judge might contribute to the Peace and Tranquillity of the World; be would add very little to the Means, whereby God chuses to bring his People to Heaven. Which is, rather, the Design of which is, to exercise them with fiery Trials; and to make them pass thro' much Tribulation: So that the Cruelty or Errors of a temporal Judge do rather enhance, than lessen the Happiness of the Just. p.69.

Now all this I shall make bold to deny; and to

offer the Reasons of such my Denial.

1. I deny that the Exercise of siery Trials, and much Tribulation, are the Means whereby God chu-

ses to bring Men to Heaven.

For the Means of Salvation are properly those Things without which we cannot be saved; and therefore, strictly speaking, are but two; Faith and Repentance.

Whereas Crosses and Afflictions are not Means of Salvation, but Methods of Correction; as they are

the bitter Cup which God obliges his People occasionaly to drink up, as often as he is disposed in Wisdom and in Goodness to humble their proud Hearts, and to bring them back to a Sight of their Duty.

But they cannot be the Means of Salvation; because many good Christians are saved without them. They cannot be the constant Means; because they

are onely occasionaly applied.

And therefore tho' N. C. is pleased to say, that God permits the Cruelty of Tyrants, to try the Patience of Martyrs; and suffers the Oppression of the Poor, to enhance their Reward in Heaven. I believe he would not chuse to be persecuted, and to enhance his own Reward that Way. Nay, if I am not mistaken in my Man, he will endevor to keep out of the Reach of the temporal Judge, as far as he can; and not fear that his future Reward will be lessened thereby. But he goes on.

CHAP. XVII.

The faid Argument made good.

N.C. THE Case is far otherwise in spiritual Mat-L ters: If the Judge should spoil us of our Faith, or err in judging for us, it would cause our eternal Ruin: Because Christ threatens eternal Damnation to all those that will not believe his Doctrine. And how can this consist with his Goodness, if the Means of con-

veying the Truth are not infallible? p. 69.

Here now is a Jump from a Dispute about an infallible living Judge, to another about conveying the Means of Grace: And an Infinuation, confequently, that both these Points are one and the same: namely, that to dispute the Point about an infallible Judge with Papists, is the same as to debate, whether the Means of Grace are infallible or not? and whether they are infallibly convey'd to us, or not? 20213

Where-

Whereas we Protestants allow both these, namely, that the Means of Grace are infallible, and infallibly convey'd to us in Scripture; that is, with all the Certainty we are humanly capable of; and yet we can see no Necessity of any infallible Judge, as to such Controversys which may, and will arise, between Church and Church, Nation and Nation, to the World's End.

N.C. Christ threatens eternal Damnation to all those that will not believe his Doctrine: How can it consist with his Goodness, if the Means of conveying the Truth

are not infallible?

Here is an Ambiguity; and consequently, a Fallacy, in the Word convey: For, if by the Word convey you mean, as you should do, that God tenders to us infallible Means of Salvation, then your Observation is just, viz. that God could not justly punish us, unless the Means vouchsaft were in themselves infallible, and would infallibly bring us to Salvation.

But if by conveying you mean, as you feem to do, that God helps us to infallible Means of Salvation, not onely by tendering such to us, but by putting us in Possession of them, then are you mistaken, both

in your Position and Conclusion.

For first God doth not put us in Possession of, but onely tenders to us the Means of Salvation. How

otherwise could any Person be lost?

2. His Goodness doth not require he should put us in Possession of infallible Means of Salvation; but onely that he should tender such to us, that we may chuse or resuse: Where else would be the Room for Reward?

If you infift that the Means should be infallibly tendered; I answer so they are on the Part of God,

which onely admits of Infallibility.

But that even such Tender, tho' infallible in its self, is not so eventually on our Side, or as to us, because we are evermore too sedulous to deseat the infallible Means of Grace; and because God hath made

made us capable of Reward, by giving us our Choice, are too prone to ruin our felves, by chu-

fing amils.

But still we ought to take the Shame to ourselves; and not to lay the Defect on the Means of Grace, or on the infallible Tender of Salvation; but on the faint and fallible Reception, which both the Means of Grace and their infallible Tender meet with among Men; that God may be justified in our Failings, and clear when we are judged.

CHAP. XVIII.

The said Argument made good.

HE Truth therefore of the Matter is this: If it was expedient that there should be either a temporal infallible Judge, or a spiritual one, in this Life; and that in the Judgment of God there doubtless would have been one; because without question God always does that which to his infinite Wisdom feems most expedient.

But as God hath plainly not given us an infallible temporal Judge, because he did not think it expedient; so is it equaly manifest that he hath not in Fact given us an infallible spiritual Judge; the No-expe-

diency in both Cases being the same.

And had we not thus Matter of Fact plainly on our Side, and we were to guess from Likelihoods and Probabilities, and fuch other Conjectures and Confiderations as this Argument challenges, whether God had given us an infallible Judge in Spirituals or not? I am fure it is fafer and more becoming us to fay, fuch a thing is not expedient, for God hath not granted it to us; than to argue thus, We think such or such a thing expedient, and therefore God must and hath granted it.

Not to mention that this whole Topic of Probability and Conjecture, as to what God should or might have done, is wholy out of the Question, when the Enquiry is about Fact; and that, whether there be an infallible Judge or not? and whether there be in Scripture any Grant for such Purpose?

And if there be a Grant, and it was a descending Grant, to any Person, or Number of Persons; and that from the Time of the Apostles, we conceive it must have been confirmed by the Experience and Attestation of so many subsequent Ages; that its Existence and Truth could not now possibly have been disputed.

CHAP. XIX.

The Said Argument made good.

BUT for ever to filence this conjectural Argument, as much too weak to ground a divine Infallibility upon; as are, and must all vain, and idle, and human Suppositions be: to filence this Pretence, if possible, for ever; a Pretence which is never insisted upon, where there is any positive Proof; I desire it may be remembred,

That this Life is not a State of Infallibility, but of Trial; and therefore that it was not the Design of our good God therein, and that it could not be, to make us infallible in our temporal Affairs; because such would be a State, not of Choice, but of Ne-

ceffity. And that

It was not his Intention, that we should be infallibly directed, or rather acted upon, or forcibly and irresistibly conducted to Truth, in our spiritual Concerns: Because such must have been a State of Persection, not Probation. And in the mean while we may observe still, that the Failure is not on God's Part, but on ours; for a Life of Virtue will certainly

tainly help us to all the Felicity this World affords: And a Life in Faith and Obedience will infallibly pro-

cure us the eternal Joys of the other.

But as we are, thro' our Trespasses and Sins, Authors of all the Missortunes which come upon us in this Life; for without Sin there can be no Affliction; so with Sin we bring upon our selves a Necessity of paternal Visitations and Corrections. Which yet are so disposed by our good God, as to conclude in our temporal Advantage, and spiritual Improvement, if we are not wanting to our selves.

Not that even such paternal Visitations and Corrections, are in themselves, and absolutely, Means of Salvation: But rather, such Methods of Correction and Improvement, as are not absolutely, but occa-sionally onely wanting, and with respect to our selves.

There is neither Room nor Necessity to moralize longer upon a Subject, which would deserve very little Regard, if it was not perpetually rung in our Ears. But now that it hath been thus considered in the Whole, and sifted in all its Parts, I hope enough hath been said to satisfy every impartial Person, that the Popish Argument drawn from the pretended Expediency of an infallible Judge, neither is nor can be of any Force.

CHAP. XX.

The Archbishop's fifth Argument drawn from the Uncertainties about an infallible Judge.

Abp.* "AN infallible Judge, if there was one, "is no certain Way to end Contro"verfys, and to preserve the Unity of the Church,
unless it was likewise infallibly certain, that there
is such a Judge, and who he is. For till Men are

^{*} Vol. 1. Fol. Serm. 11. p, 231.

"fure of both these, there would be still a Contro-"versy about an infallible Judge, and who he is?

"And there are two Controversys, actualy on foot,

" about an infallible Judge: One, Whether there be an infallible Judge, or not? Which is a Con-

" troversy between us and the Church of Rome.

"And the other, Who this infallible Judge is?

"Which is a Controversy among themselves; and

" could never yet be decided.

N.C. That there is an infallible Judge, I have already proved: The living Voice of all the Catholic Pastors and People, agreeing in the same Points of Faith, the same in Communion with the Church of Rome.

And surely we may be infallibly certain that these agree in the same Points of Faith. p. 70. I reply,

1. That you have not proved that the living Voice

of the Catholic Church is infallible.

2. That you cannot prove that the Voice of the Church of Rome, is the Voice of the Catholic Church.

3. That the living Voice of the Pastors and People of the Catholic Church cannot be a Judge of any Use; because such Judgment can never be infallibly collected, in a Case of Controversy.

4. That in a Case of Controversy (as was that of keeping Easter, and baptizing Heretics) the Catholic

Church ever was, and will be divided.

of That we cannot be infallibly certain, that they in Communion with the Pope agree in the same Points of Faith: Because we are sure they do not agree about the sundamental Point of their Infallibility, the immaculate Conception of the Virgin, nor many other Things.



CHAP. XXI.

That a Controversy about an infallible Judge, in the Popish Way of arguing, can never be ended.

Abp. * " A ND if it be true which they tell us, "that without an infallible Judge, "Controverlys can never be ended; then a Controverly about an infallible Judge can never be ended. N.C. Why so? May not an infallible Judge end it?

Is not an infallible Judge able to end any Controversy

what foever?

Yes; when he is allowed to be infallible; but not before, by your own Rule. Now it happens a little unluckily for your Cause, that this Question, Whether there be an infallible Judge or not? comes before it is granted that there are one or more infallible Persons; or else most certainly there could be no Controversy, about him or them. And then, pendente lite, even whilst the Controversy remains, Whether there be an infallible Judge or not? these Gentlemen would have us not onely grant that there is an infallible Judge, and leave it in their Power to name him; which one would think is enough in Conscience, and in Disputation; but leave it to his Holiness, and to his disputed Infallibility, to determin all Controverlys relating to himself, his own Prerogatives, and Power. And then if we were not all on a Side, I am fure my Author could not help it.

^{*} Vol. 1. Fol. Serm. 11. p. 231.



CHAP. XXII.

That the Ground of the Archbishop's Argument, is the Want of a first Principle: This syllogisticaly made appear.

N.C. BUT I suppose the Doctor grounds his Argument on this Axiom, No Man ought to be

a Judge in his own Case.

If he should hence conclude that the supreme Judge cannot decide a Controversy concerning his own Prerogative, he must be a Stranger to all civil Laws and Constitutions. p 71.

Yes; if the Archbishop should conclude so: But the Archbishop doth not conclude so. And therefore the Absurdity, be it as it will, is all your own.

And, I pray, Sir, what Occasion was there, and what Right have you to place the Archbishop's Argument upon your own foolish Supposition, when it stood upon a much better Bottom of its own before, and wanted none of your Props or Substratums?

It is well known in every Science, whether Logic, Mathematics, or Physic, &c. it is indeed the first known Postulation in Reason, that, in the Investigation of Truth, some Things, Points, and Premisses must be known and granted, before any thing unknown can be collected or deduced; as sure as you must have something to draw an Inference from, before you can possibly attain any Conclusion.

This every one knows, who knows almost any thing, as well as the Archbishop; and from such

known Principle and Postulation he argues.

That in this your Way of arguing, there being nothing certain and fixt, no first Principle to rest upon, there can be nothing but Doubt and endless Fluctuation.

The Consequence of which will be, that one infallible Judge will want another to clear his Title to

Infallibility; and so on for ever. Unless we could come to one or more Persons unquestionably infallible, to decide for us; which in this World we can never arrive at; and therefore we must do, as well as we can, without him, or them.

CHAP. XXIII.

That the Ground of the Archbishop's Argument, is the Want of a first Principle: This syllogisticaly made appear.

L Clearly, and convincingly, when the Archbishop's Argument is thrown into Mood and Figure.

"" out an infallible Judge, then these Controversys,

"Whether there be an infallible Judge, or not?

" and, Who he is? can never be ended.

- "But, in this Popish Way of arguing, there is perpetualy Want of another infallible Judge, to
- " prove who this infallible Judge is, and where he

cc is.

"Therefore those Controversys, in this Popish

Way of arguing, can never be ended.

The Minor, the Archbishop makes good thus:

- "If there can be no proper or sufficient Proof, as to religious Doubts and Scruples, without an infalli-
- " ble Judge, then there will always be Want of an-
- 6 other intellible Judge to know who this infellible

" other infallible Judge, to know who this infallible

" Judge is; and so back for ever.

"But according to you, and in this your Way of arguing, there can be no proper Proof, without

an infallible Judge.

"Therefore, in this your Way of arguing, there will be a perpetual Want of another infallible

"Judge, to prove who this infallible Judge is, and " fo on for ever.

What can be more evident than the Ground of the Archbishop's Argument? Namely, Want of a first Principle, and fixt Point, in this your Way of arguing. And what more strictly just and true than his Conclusion?

In both which Arguments there is not one Word about public or private Judgment: Nor so much as the least Intimation, whether the Archbishop thought a supreme Judge could determine in his own Case or not.

Neither was fuch Declaration or Intimation any thing material to the Archbishop's Argument either Way: And that because we Protestants do not admit any Person, or Persons, as supreme Judge, in religious Disputations, on the Foot of his Intallibility.

Did we indeed allow that there was a supreme infallible Judge in Spirituals, either at Rome, or elfewhere, it might then be a Question with some others, but not with us of the Church of England, whether he could determine in his own Affairs, or not?

But before there is any Proof made by you, or any allowed to be competent, that there is an infallible Judge, to make an Enquiry whether he may judge and decide Controversys relating to himself, or not, is not agreable to the Archbishop's known Character in Sense or Learning; however consistent it may be with your own.

But however, let us consider the Allusion before us, a little farther: Because tho' the Principles here laid down by you are wrongfuly applied, yet may they, as I think, be converted to much better Purpofes.



CHAP. XXIV.

N.C.'s Argument from the Sovereignty of supreme Power, turned upon him. Allegiance proved to be due from thence to His Majesty and his Protestant Heirs.

N.C. HE King and Parliament together, are the supreme Judge of all Causes in England; consequently may decide a Controversy, concerning their own Prerogative. It being of the Essence of the supreme legislative Power, to judge all others, and to be judged of none.

Now this I readily grant; and I am glad that you have presented me with so handsome an Opportunity of agreeing perfectly with you; that thereby candid and impartial Persons may judge how willingly I would agree with you in all other Cases, would but Reason and Scripture allow me so to do. But if your Position be here true, as I most readily own it to be, give me Leave, I pray you, to form an Argument or two thereupon.

If the King and Parliament of Great Britain are our supreme legislative Power, and may thereupon determin all Points, in which they themselves, or the People they represent, are concerned; then they may determin the Succession and Limitations of the

Crown.

But you truly affirm, that the King and Parliament are the supreme legislative Power in Great Britain.

Therefore they may determin the Succession and

Limitations of the Crown.

And, if they may determin the Succession and Limitations of the Crown, then it will be the Duty of the Subject to conform and submit thereunto. This wants no Proof. Again,

If the Subjects are obliged to conform to such Descent and Limitations of the Crown, as King and Parliament Parliament think proper, then are they bound in Conscience to submit to them when they do take Place; and to give the Government such Security also, as to their good Behaviour, as shall be judged necessary; and such, as in Times of Trial is alone deemed and found sufficient. This I think also proves its felf: And if so, then I thus procede:

If it is the Duty of the Subject to conform to fuch Settlement and Limitations of the Crown, as King

and Parliament shall make.

And it is the Duty of the Subject to Submit to Such Settlement of the Crown, when it does take Place.

And to give fuch Security to the Government by Oaths, as shall be judged proper, and alone found fufficient.

Then Recufants may justly be made liable to Inca-

pacitys for their Refusal. And then

Such Incapacitys will be the Punishment of their Delinquency, and not of their Principles of Reli-

gion. And then

Those who do not submit to the Law where the Government is concerned, have Reason to be thankful, that they are allowed to claim the Protection of the Laws where they themselves, their Lives or For-

tunes, are interested, or at Stake.

I shall not profecute this Argument any farther, because it is a Case which admits of no Reply, but fuch as must make my Antagonists still more liable to Punishment and Centure; and which I would not, thro' any Means of mine, have inflicted on them. But let them be careful then for the future. If ever I treat upon this Subject ex professo, I will fearch it to the Bottom.

In the mean time, it may be worth the while to observe how great the Power of Truth is, and how

forcibly it will prevail.

There was nothing less in my Author's Mind than to afford us not onely an invincible Argument against the Recusancy of his nonjuring Friends; but also have

I 4

an Antidote against the Outcrys, and Calumnys of his own Popish Party. And yet one of these, as we have proved, he hath done already; and the other we shall help our selves to, from his same Storehouse, in the following Manner.

CHAP. XXV.

Of the Sufferings of Papists in England, and of Protestants Abroad.

F Papists suffer for their Delinquency, and not for their Religion; for acknowleging two illegal Heads, one of the Church, and the other of the State, and both beyond the Seas; then have they no Reason to make such, and so great Outcrys, as they do, in forein Parts, whenever they pass from England thither, about their Sufferings here, on the Score of their Religion; inasmuch as they suffer no Penalties here, but such as are inflicted on them either for their Recusancy, or Rebellion.

Which is also put beyond all Dispute by this, that they are subject to no other Penaltys, or Taxes, no considerable ones, I am sure, but such as their other nonjuring Protestant Fellow Subjects are liable to.

When therefore they complain next elsewhere, of that hard Usage which they meet with here among us, let them but procure for Protestants Abroad, the same Indemnity and Protection, which they, the Papists, enjoy with us in England, at this very Day, and I dare say our Protestant Friends will ask no more.

Let them procure them, I say, for such Protestants, as will give the several Governments they live under, all imaginable Security by their Oaths, Submission and Allegiance; and such Engagements as are, and may justly be required from them, and we ask no more.

For, as for nonjuring Protestants, in other Countries, we need not ask any Favor; there being not any fuch thing, I believe, as a contradictious nonjuring Subject, any where, but where he ought least to be, in his Majesty's Dominions.

Not in any Popish or Protestant Country; neither in Spain, Sweden, Germany, or France; neither where the Succession of the Crown, and the Descent

of it, has been changed, or where it has not.

* Neither were there any between the contending Houses of York and Lancaster, as the learned Dr. Mar-

shal has justly observed.

Neither were there any in the primitive Times, under the several Usurpations of the Roman Empire, as I could eafily farther prove, if there was Occafion.

Where therefore are we to look for fuch Persons and Principles? Where, but in Protestant Countrys, where Popish Principles are plentifuly, tho' covertly spread; and where Protestants are made the Tools, alternately, to hew each other in Pieces, that forein Popish Pretenders may come in, and rob us of our National Church, of our legal Establishment, and of our alone furviving happy Constitution. But to return to my Author, and the Subject I was upon.

CHAP. XXVI.

The said Argument of Sovereignty nothing to the Purpose of our Disputes with Rome.

NT C.'s Position is, p.71. that where there is a supreme Judge, whether as to civil or religious Affairs, that there such infallible Person may determin Controversys relating to himself. I grant it.

^{*} See Dr. Marshal's excellent Defence of our Constitution.

Do you therefore but prove that your Church, and Pope of Rome, are our infallible Judge; or that either of them is an infallible Judge; and we will fubmit to him, and his Decisions, as far as you shall desire of us.

For did we hold with the Jesuits, the truest Roman Catholics, and the far greatest Number of their Communicants; all, it may be, but the Jansenists; or such as are tinetured with their Principles, that the Pope of Rome is now the supreme Legislator of Christ's Church upon Earth; and that he is vested with as full, as absolute, and as uncontrolable Powers, as Christ himself was, whilst on Earth; we would not any more result to submit to his Bulls, than we do to the Laws of Christ.

In scrupling therefore to submit to the Papal Power, we do not resule to submit to the legislative Power of Christ: But we resule to submit to a pretended, absolute and uncontrolable Power, claimed and challenged indeed, blasphemously enough, in the Name of Christ; but such an one, as was never granted, or confirmed by him; and which therefore we make no Scruple to stile, not onely usurpt and illegal, but sacrilegious and profane.

CHAP. XXVII.

The Archbishop's sixth Argument, drawn from the Silence of Revelation.

Abp. * " If God had thought it necessary there "fhould be an infallible Judge, and "there is one; he would have reveled this Thing more plainly than any other, and have set forth his "Person: But this he hath not done; therefore he did not think it necessary.

^{*} Vol. 3. posth. p. 32.

This Argument my Author, p. 72. defires the Socinians may answer for him; because he doth not know what to fay to it himself. And if they will but help him out at this dead Lift, and at one more, he will stile them the most ingenious, and learned Socinians, and what not. Nay, he will give them, his Warranty, if it was worth one Farthing, that they have been too hard for the Protestants, in their Disputes about the Trinity, upon the Foot of Reafon and Scripture: And that as truly, and just as much, as the Socinians fay the Papifts are, and have been too hard for us Protestants, upon the Subject of Transubstantiation.

But whilft these Socinian and Popish Asses are thus nubbing one another, I shall, with a good Cudgel borrowed from Reason, and the Word of God, so belabor, and beat them out of this their foolish Play. that they may be more wary, at least, if not wifer, for the future; and that the very next Time they stand in my Way.

In the Interim, let us hear how N.C. makes his good Friends the Socinians argue; because he is, or should be ashamed to talk at that Rate himself.

Socinian. Had God thought the Knowlege of three Persons realy distinct, each of them persect God, and yet but one God, necessary to be believed by the Faithful; he would have reveled this Thing more plainly than any other: But this he hath not done; therefore he did not think it necessary to be believed.

And in Confirmation of the Affirmption, N.C. p.73. declares himself certain, that there is no Text in Scripture, which proves a real Distinction of three Persons, whereof each one is perfect God, and all of them but one God, so plainly as it, the Scripture, proves many other things, which are not necessary to Salvation.

N.C. But has not God plainly reveled that the Church is infallible? See the Texts before mentioned. In which Company of the Compan

be, God, lays it down as the chief and fundamental

Point of our Belief.

You are so used to look upon the Infallibility of your Church, as the fundamental Point of your Belief, that you conclude thereupon it must be a fundamental Article of Christian Faith, and even with God himself; and that the Texts alleged by you do prove it fuch. Those Texts, and our Interpretations of them, are now before the Reader, with yours; and therefore he must conclude for himself, as he pleases.

In the mean time, how can you say that the Infallibility of the Church is plainly reveled? How can you say that this Article of your Belief is laid down as a chief and fundamental Point of Faith in Scripture? Is there any one Text which plainly and directly faies the Church is infallible? Is there any Text which lays down such Doctrine, in plain Terms, as an Article of Faith? Do you not endevor to fetch it from the remotest Consequences; to spin it out from Words, which in their plain, natural, and obvious Signification, neither express, nor imply any such thing? How therefore can you fay that the Infallibility of the Church is plainly laid down, and reveled in Scripture?

C H A P. XXVIII.

A Specimen of the Way of Papists and Socinians, in managing their Controversys with 115.

I N the mean while it may be worth the Reader's Notice, to observe this short Specimen, both of the Socinian and Popish Way of arguing.

The Socinians deny that the Doctrine of the Trinity is clearly reveled in Scripture: And such Denial N.C. and such foolish and wicked Papists as adhere

to him therein, say, we must take for an Argument that it is not so.

Because, forsooth, if it was clearly reveled, so ingenious and learned Persons, must see it as soon as others; and so fincere and candid Disputants would be willing to own it, with regard to their own Souls, as well as the Salvation of those who are of their Persuasion. On the other hand,

The Papists affirm that the Doctrine of the Infallibility of the Church is clearly reveled in Scripture: And the Socinians say we must believe it is so.

Because it is not to be supposed, that the Papists would lay so great Stress thereon, was it not clearly reveled, to the Hazard of their own Souls, and of those who hear them.

But now if you call upon either of these to make good his Assertion: The Papist to name the Text in which the Infallibility of his Church is reveled;

Or the Socinian to answer those Texts of Scripture, in which the Being of one God, and three divine Persons is so explicitly declared, they desire to be excused; and that they may have Leave rather to play at Shuttle-cock with one another, for a little while. And if you will but please to grant them this small Favor, whilst they are interchangably at a Loss, and know not what otherwise to do:

Why then the Socinian will refer you to the Affirmation of his good Popish Friend, to make good his Unitarian Denial:

And the Papist in his Turn will refer you to his most ingenious and learned Socinian Friend, to make good, by his Photinian Denial, the Popish Affirmation; and so if you please you may take it for granted, having it from so good Hands.

That the every thing be contained in Scripture,

which the Papist saies, is reveled therein.

That there is nothing reveled in Scripture, which the Socinian will not find there.

And so it is but dropping the Doctrine of the Trinity, and you shall have the Creature-Worship of the Virgin Mary, or of a Waser, or of the Man

Christ Jesus, in the Room of it.

But if you are not disposed to do this; you may then find in Bishop Bull, in Dr. Waterland's, and Dr. Knight's Sermons, those Texts of Scripture, in which the Doctrine of the Trinity is clearly reveled.

And see in the Works of Bishop Stilling sleet, that great Magazine of Protestant Learning, and in the Books of every other Protestant Writer, who hath professedly treated on that Subject, how little those Texts speak to the Point; nay, how directly they declare against it, which are alleged by Papists, in

Proof of their Infallibility.

From which Books, as you will be affured that there is no Scripture-Proof for the Infallibility of the Church, you will, as I hope, conclude, with our Archbishop, and all good Protestants, who adhere to him, in this his Conclusion, That the Infallibility of the Church neither is, nor can be, a necessary Article of Christian Faith; nor to be received, as Papists contend, upon Pain of Damnation.

CHAP. XXIX.

The Archbishop's seventh Argument, drawn from our Want of infallible Security against Sin and Vice. Such Security as necessary against Corruptions in our Morals as our Faith; and consequently in neither Case.

Abp.* " W E have as great Want of infallible " Security against Sin and Vice, in

"Matters of Practice, as we have against Errors in Matters of Faith.

"But we have no infallible Security against Sin

" and Vice, in Matters of Practice;

" Consequently not against Errors in Matters of

" Faith.

N.C. This Comparison is just and reasonable in one Case, but not in another: For as the Assistance of the Holy Ghost infallibly secures the Church from Error, in Matters of Faith; so the Assistance of God's Grace, with the Co-operation of our Wills, is an infallible Security against Sin; if put in Ure. Here then lies the Difference: Free Will in Matters of Practice, by not co-operating with Grace, falls into Sin. But the Assistance of the Holy Ghost, as to its Effect, depending not on Man's free Will, infallibly attains its End; and preserves the Church from Error in Matters of Faith. P. 73.

But I pray, Sir, where is this Difference to be found? Wherein doth it consist? It is agreed between us that the Means of Grace are in both Respects equaly infallible, both as to Matters of Faith, and Matters of Practice: That the divine Assistances vouchsaft us, would as infallibly preserve us from Immorality, as from Infidelity, or Error, if rightly and

duly attended to.

But here, you say, lies the Difference; that the free Will of Man interposes in Matters of human Practice; but not as to Matters of human Faith. But, I pray, where learnt you this? Is not Man as perfectly free an Agent, as to his Belief, as his Mo-

rals?

You acknowlege that our free Will is onely in Cause, that the Grace of God doth not constantly preserve us from Immorality: Why should you not accordingly own, that our Depravity, that human Depravity is solely in Cause, that the Men of the Church are not as constantly preserved from Error?

It is strange that when a Man is so near the Truth he should not perceive it: Or rather, it is strange that he should chuse to hammer out a Difference, where there is realy none, and that purposely to deceive himself.

You affirm that the Assistance of the Holy Ghost depends not on the free Will of Man, as to its Essect, in Matters of Faith. How so? Doth the Holy Spirit teach, any more than conduct us, by irresistible Grace, and whether we will or no? No Man certainly will say this: And therefore every Man should chuse to say, was he to speak as improperly as you, that free Grace depends as much upon the Will of Man in Matters of Faith, as in Matters of Practice.

But the Truth of it is, there is no divine Dependence either Way, neither can there be, in any one Case more than another.

Free Grace depends not on Man's Will, as to Matters of Practice; but has determined to fanctify no Man, who will not co-operate in Works of Holiness.

Free Grace depends on no Man's Will, as to Matters of Faith; but has determined to force the Truth upon no Man, who is not willing to receive it.

Did it please God indeed to go work in any Case irresistibly with us, no Person in any one Case, most

certainly, could oppose his Will.

But fince he is pleased to save us upon Conditions onely, and to be performed on our Part; it is in every Man's Power to deseat his most gracious Intentions towards us: Not for Want of Power in God, but Obedience in Man.

And therefore it is impertinently urged by Papists, and others who have learnt it from them, that we make free Grace lacquey it after free Will. We do not make free Grace follow or depend on free Will.

But they will not fuffer their free Will to lacquey after, as they ridiculously term it; that is, to follow and obey the Grace of God; and therefore are they but too frequently such wretched Believers and wicked Livers.

CHAP. XXX.

The true Point of Difference between us: Not that the Means of Grace are fallible, but that we are fo.

ND this Matter thus fet right, may serve to remind the impartial Reader of the very Point of Difference between the Papists and us; and to convince him how greatly, and how grofly we are

abused by them.

We Protestants say, that the Means of Grace, and the Assistances of the Holy Spirit, are in all Cases, as to themselves, as infallible as our Popish Adversarys contend they are: But that Christians, even the very best Christians, call them Catholics, or by whatever Name you please, are not infallible, either in Council, or out of Council, in following the Means of Grace, and closing with those divine Affistances, which are vouchfaft to them.

It is agreed between us that the very best Christians are not so in Matters of Practice. Let it be proved then, that the very best Christians are infallible, as to Matters of Faith, and we alk no more.

What therefore can such Papists mean, by pretending that we have no Infallibility among us; that Protestants can be at no Certainty in their spiritual Concerns; that our People must come over to them for competent Security in Religion?

Have we not infallible Means of Grace tendered to us in Scripture? Have we not the infallible Af-

fistances

fistances of God's Holy Spirit among us? What other, or greater Infallibility have they among them?

Have we not human Certainty, and divine Attestations for the Articles of our Faith? What Certainty can they have more than human? What Attestations greater than divine? Why must our People go over to them for competent Security? Must they, because Papists, have the Confidence to assume an Infallibility to themselves, and we have the Modesty to reserve such, more than human, Perfection to God alone?

Then it is but being well affured, or infensible, and all is safe: As Papitts say of themselves. And if we are diffident of our selves, and humble, we shall be certainly lost: If their Word is to be regarded.

But doth Reason suggest any thing like this? Do the Scriptures teach us at this Rate? No: Both these teach us to be wary and careful; to give Glory to

God, and to take Shame unto our felves.

Let us therefore ascribe Infallibility and Persection to him alone in Heaven; and take all the Errors, Trespasses, and Transgressions, of every Kind and Denomination to our selves, both as to Faith and Practice; as well as to the Errors of our Faith, as to the Misbehavior of our Lives.

We Protestants are not infallible in the Use of the Means of Grace, as Papists say; nor infallible as to our Attendance to the Motions of the Blessed Spirit:

We mournfuly confess it.

Are they then, the pretended Catholics, any more infallible in applying the Means of Grace, and in obeying the Dictates of the Holy Ghost? Let them make it appear that they are so.

For there lies the true Point of Difference. We dispute not with them the Infallibility of the Means of Grace, but their perpetual Concurrence there-

with.

We do not pretend that the Holy Ghost could not, but we aver that he hath no where promised to make the very best Christians infallible, either in, or

out of Council; and that is the very Point, which I conceive, after the Archbishop, is still wanting to be made good to us.

CHAP. XXXI.

The Archbishop's eighth Argument, drawn from the Clearness and Perspicuity of Scripture.

Abp. * " A LL Things necessary to be known, " either in Faith or Practice, are " clear and plain in Scripture: Therefore there is

" no Need of an infallible Judge.

N.C. The Doctor makes any Man of Sense as infallible as the whole Church pretends to be: For the Catholic Church onely pretends to be infallible in necessary Articles of Faith. p. 75.

Very well. How then does the Archbishop make every private Christian as infallible as the Church? Does he make private Christians infallible as to the

Articles of their Faith?

N.C. Yes. For if all Things necessary to be known, are clear and plain in Scripture, there is no Man of Sense who reads it but may be as infallible as any Church or Churches in the World. For what is clear and plain is Demonstration. I allow you that every private Christian is as infallible as the whole Community of

Christians; as neither of them are infallible.

I allow also, which is all the Archbishop aimed at that every private Christian is as capable of finding the necessary Articles of his Faith, and the indispenfable Rules of human Duty in Scripture, as any Number of Christians whatever; because the necessary Articles of Faith, and indispensable Rules of Life, are clear and plain in Scripture; and what is clear

^{*} Vol. 1. Fol. Serm. 21. p. 229.

and plain, may as well be feen by one Person as another; and by one as many Persons.

But I deny that what is clear and plain, is always Demonstration: And that Demonstration is Infallibi-

lity.

- Demonstration*; because the Terms are by no means convertible: For there are many Demonstrations in Mathematics, which are not very clear and plain in themselves, and but to a very few Persons respectively so; as is too well known to want farther Illustration.
- 2. There are a great many things clear and plain to several Persons, which they are not able to illustrate to others, as Comprehension is one thing, and Explication another; and as is visible from this, that a great many illiterate Persons comprehend things, which for Want of Learning they cannot unfold or explain.

3. Demonstration is not Infallibility. For the' Demonstration, abstractedly speaking, arises to a Certainty, little, if at all, inserior to Infallibility; yet Demonstration, in the Concrete, or as it is applied to, or made use of by Men, is very far short of it:

As short as is Imagination of Reality.

For which Reason it is that we meet with so many pretended Demonstrations, and so little Certainty and Satisfaction in them.

Cartes his Philosophy + is full of such Demonstrations: And yet Sir Isaac Newton hath convinced the

† See his Principia Philosophia Mathematica, and his Treatise of

Light and Colors.

^{*} It is a Demonstration in the Conic Sections, that there are Lines, which tho' they perpetually approximate and draw nearer to each other, would never concur, tho' drawn out in infinitum. But this is in Reason something not very clear and plain. I appeal to the 'Ayrapitental, the Strangers to such Demonstration, if it be so? And yet it is something which may be demonstrated, and which almost every Novice in Mathematics comprehends.

World, that there is nothing like Demonstration in his Works, but the Figures.

Mr. W. wrote a Book about the Deluge, full of his kind of Demonstrations; but what Mr. Keil † hath observed upon them, is long since known.

My Author, and his Popish Friends, affert in all their Catechisms, and have undertaken frequently to demonstrate, that the Church of Rome cannot err; and yet they are far enough from Infallibility in such their Pretensions.

In short, Demonstration in the Abstract, and without the Alloy of human Fancy or Conceit, is not more curious, and certain, than it is difficult to come at.

But imaginary Demonstration, with all its plausible or ridiculous Lines and Schemes, occurs but too often; and the weaker and warmer the Brain, the more apt is it ever to bubble up. For which Reason every Dabler in Figures, every Pretender in Logic and Rhetoric, every Quack, either in Art or Science, is always full of his Demonstrations.

Whilst those who understand themselves, and what they are about better, are still more diffident, and less assuming. Why they are so, I need not now mention.

From all which it evidently appears, how crudely our Author writes; how confusedly he jumbles his disparate Notions together; and how improper a Person he is to treat about Infallibility or Demonstration.

[†] See Keil's Observations upon some late Theorists.



CHAP. XXXII.

In what Sense we hold necessary Articles of Faith, and Points of human Duty to be clearly reveled.

BUT, because he has given me this Opportunity, I will set forth now, in what Sense we Protestants believe that Things necessary to Salvation are

clearly reveled in Scripture.

For tho' we say that all Things necessary to Salvation are clearly reveled in Scripture, we do not fay, that every Man of Sense, who takes an English Bible into his Hands, shall presently find them out, and without more ado.

For if such Person be not learned, we hold, that he must diligently compare Scripture with Scripture; that he must consult Comments, and good Books explanatory of difficult Passages; that he must have Recourse to the spiritual Guide and Pastor which God hath placed over him; that he must wait God's good Time, and call for his Illumination by diligent and humble Prayer; that he must, in a Word, make Use of all fuch human and religious Helps, as are in his Power; and if neither his Attention fails him, nor his Will perverts him, we then maintain, that he will, thro' God's Affistance, clearly see in Scripture all the true and proper Requisites of his Salvation.

But if the Man be furnisht with human Learning, and greater Capacity of Knowlege, and farther Means of Enquiry, we expect farther that he should make Use of all his Talents, whether natural or acquired, in his Search and Investigation of Duty and Truth: That he should read the Scriptures in their original Languages; that he should confult the Translations, and take along with him the Opinions of other learned Men: That he should have respect to the Times, as well as the Usages and Customs, of the feveral Ages, in which the Books of Scripture were indited; to the Judgment of the Church in which he lives; and of those who differ therefrom; and above all, to the Principles and Practice of the primitive Church, for the first three hundred Years of its purest Time: And if he applies himself thus to a just Use of all proper human Means, and seeks to God by fervent Prayer, we then make no Scruple to hope or conclude, that God will grant him the Knowlege of all faving and necessary Truths, And in this Sense it is, we onely believe, that Things necessary for our Salvation are clearly and plainly reveled in Scripture.

But we do not therefore aver, that any thing is plain in Scripture, without the Use of such just and proper Means: We do not fay that the Holy Ghoft will teach us, or teach the Church; that is, the Generality of Christians; without attending to his preventing or affifting Grace: We do not infer, that because the Blessed Spirit is always able to help us, that he will not therefore fail to conduct us to Heaven, whether we follow his Directions or not: We do not contend, that what is of its felf fufficient always, as a Mean of Salvation, shall still be so eventualy to us; even when God has decreed that the fi-

nal Issue shall result from our felves.

These Things we do not hold; nor, which is in effect the same with them all, that there is an Infallibility on the Part of Man, as well as on the Part of God; but we leave them to you, and to your Popish Friends, to have the fole Use, and all the Benefit, which you can possibly draw from them.

And therefore as the Archbishop, p. 76. never came volens, or willingly, into your Notion of Infallibility; and I am secure, if he had lived a thou-

fand Years, he never would:

So you mistake your Strength exceedingly, when you compute, that you can draw in him, or fuch Protestants as survive him, nolentes, or unwillingly, into your Contradiction of a fallible infallible Man, or Men: Because we know that the very Notion of fuch a thing, humanly speaking, is inconsistent; and that you have neither a divine Promise nor Assurance, nor in fact, any fuch miraculous, divine, or extraordinary Concurrence on your Side.

CHAP. XXXIII.

That such Principle does not justifie, but condemn Heretics.

N.C. THE Doctor, by maintaining that all Things necessary to Salvation are clearly and plainly reveled in Scripture, justifies, in a great measure, all the Heretics that ever denied any Points of Faith, on Pretence that they are not plain in Scripture. p. 76.

What a different Way of Thinking N.C. has from me, and as I take it, from most other Persons living! For I should think, with the Archbishop; and all other Persons, I conceive, will conclude so likewife; that if all Things necessary to Salvation, and in the first place, the Article of three divine Persons, and one God, are clearly reveled in Scripture; that all Heretics stand justly condemned, be their Pretences what they will. But we must not condemn, it seems, his learned and ingenious Friends the Socinians. Why not?

N. C. Because, tho' they want neither Sense nor Judgment, yet they solemnly declare, they find not the Divinity of Jesus Christ, or a Trinity of Persons, in any one Text of Scripture, in a true and proper Sense,

p. 76.

And therefore because they say that they cannot find three divine Persons, and one God in Scripture, theretherefore there is no Mention of three divine Perfons, and of one God there. Very well, this then is your Way of arguing. Much Good may it do

you.

I perceive you defign to make other Mens Perceptions, and even their hypocritical or false Declarations concerning them; and not your own Perception and Judgment, the Standards of your Faith and Practice: And if so, believe me, we shall continue to protest against such your foolish, and unequal Meafures, as much as we have ever done.

N.C. Yes, Sir, this is my Way of arguing: For can we imagine they would be so great Enemies to their own Salvation as to deny this great Mystery, if it were clear-

ly and plainly set down in Scripture. p. 76.

Why may we not imagine this? Why may I not imagine a Thing which is as evident to me as any thing in the World can be? Namely, that the Socinians deny not onely the Doctrine of the Trinity, but all other the Doctrines of Christianity, notwithstanding that they are most plainly reveled in Scripture.

N.C. Because this is to make them Enemies to their own Salvation. It is not to make, but to find them fo. And if they are, and will continue fo, who can

help it?

Not the true Members of the Church of England, or of other the Protestant Churches, who have often laid fuch plain Texts before them, in their true and proper Sense; and as frequently reminded them of the Danger of such their Profaneness and Infidelity: But those of your senseless Persuasion, who by making such wicked Declarations as these, in favor of the Socinians, harden them in their Obduracy and Impenitence of Heart.

In the mean time, what have I to do to enquire into the Reason of their Infidelity; or to determine upon Things which I can never fathom? God onely knows whether the Socinians are fincere in such their

Decla-

Declaration, and as realy short-sighted as they pretend to be; or whether they are not fincere, but

perverse; and will accordingly judge them.

And if the Reasons of another Man's Want of Faith are nothing to me; much less are they, or the Supposition of his Abilities or Integrity, the Criterion and Standard to me, of Perspicuity or Truth. And therefore.

When Enquiry is made, whether such or such a Doctrine be clearly reveled in Scripture, or not? the Words of Scripture should be produced, on which fuch Doctrine is founded; and impartial Perfons should consider, for themselves, whether the Doctrine alleged is clearly fet forth therein, or not?

And if it appears to all impartial and unprejudiced Persons, as in the Case of the Trinity it has to all the National Churches that are now in the World.

or ever were established:

If by all the Rules of Grammar and Logic it is manifest, that the Words of Scripture, cited in Behalf of our Bleffed Lord's Divinity, can bear no other

Interpretation;

They, who so think, must, with all the Christian Churches in the World, conclude for the Doctrine of the Trinity, and for our Savior's Divinity: And they will be obliged to receive with Submission and Veneration, such the mysterious Articles of the Christian Faith; notwithstanding other partial or wicked Men may be so hardy to declare, that they find no such Articles of Christian Faith in their Bibles. And the Reason is plain; because

Not another Man's Understanding; not his Will; not his Affirmation; not his Denial; not his Regard to his Salvation; not his notorious and unaccountable

Neglect of it:

But the Evidence and Manifestation of the Things themselves, and the Perceptions we have, or might have had of their Reality and Truth, are the onely Measures, by which any Man's Faith and Integrity, either ETGOVE:

either can, or ever will be examined; or the Credibility, or Obligation of any Article of Faith, delineated and fet forth.

CHAP. XXXIV.

The Mischief of making other Mens Regard to their Salvation, the Measure of our Faith or Obedience.

FOR what strange Work would there, and must there be in the World, if in the Way of this Popish Writer, a Man should be justified or condemned, for not seeing what another Man pretends to behold; or for perceiving what another Man either sees not, or declares himself not able to see?

And what strange Work should we make, not onely in reveled, but natural Religion, if we should not allow this or that to be plain Matter of human Duty; or to be plainly reveled in Scripture; because such and such Insidels, Libertines, or Apostates, declare they cannot conceive such Things to be Matter of human Duty, or contained in Scripture? I am sure were this, N. G.'s Rule, to take Place, there would then be neither any such thing as plain human Duty, or Article of reveled Religion left.

For thus some say that they cannot see that Fornication is any Breach of the Law of Nature; and thereupon conclude, that it is no Crime to vitiate any Man's Sister, or his Daughter; and practise accord-

ingly.

Others, and among the rest N. C.'s Socinian Friends, cannot see the Resurrection of the Body in Scripture; therefore, according to my Author, we must not hold that the Doctrine of the Resurrection is clearly set forth in Scripture.

The fame friendly Persons to Popery cannot see in Reason, how God can possibly foresee contingent Events.

Events, according to their usual Ingenuity, and Sagacity; therefore we cannot in Reason say, we must not, if N.C. is to be credited, that any one Scripture-Prophecy was ever clearly foretold, or ever re-

markably fulfilled.

Nay the Unitarians, who are N. C.'s Friends, as much as the Socinians, and to the full as learned and ingenious, cannot find either a Son of God, or Holy Ghost, in the Revelations of the Old or New Testament; therefore, at this mad Way of arguing, we must not, upon the Foot of Scripture-Autority, either condemn Socinians or Unitarians; notwithstanding that both of them deny the Lord who bought them, 2 Pet. ii. I. and blaspheme that Holy Spirit which would santify them to Salvation, Rom. xv. 16.

Such are the Consequences, so every-way absurd and ridiculous, and no other can they be, of making other Mens Regard to their Salvation, other Mens Conceptions, or Perceptions, or any thing else, but the Evidence of Things, and our own Conviction, the Measures of our Faith and Obedience; and therefore they are with the utmost Contempt to be reject-

ed, and exploded by us.

CHAP. XXXV.

Why, and how far forth Socinians are condemned by us.

N.C. But if the Doctrine of the Trinity be not plain in Scripture, as Socinians say; and such Popish Disputants as you foolishly grant; with what Face can Protestants condemn the Socinians, who openly profess to follow their Principles? p.76.

Because they do not act agreably to such their Profession; nor consistently with the Principles of any of the Protestant Churches, of Reason, or of Scrip-

ture.

N.C. Who for that Reason reject this Mystery; be-

cause it is not plainly reveled in Scripture.

If it was not plain in Scripture, we could not condemn them: Such Task we would leave to you, who pretend you have Autority to condemn them, notwithstanding: Our alone Reason of condemning them is, for not finding in Scripture those Articles of our Faith, which, as we think, are clearly reveled therein.

We condemn also their other vile Opinions; because they do not arise, as we conceive, from the Obscurity of Scripture; but from their Blindness or Perverseness. And we declare at the End of the Athanasian Creed, that we do not see how, upon the Foot of the Gospel-Covenant, those Persons can be saved, who do not embrace the sundamental Articles of the Christian Faith, after they have been promulged, and sufficiently set forth to them.

These Things we believe upon Conviction, and declare upon Charity, in this World; and reserve to God his final Determinations in another; which we neither pretend to dispense, nor to declare to others

in his Name, or with his Autority.

CHAP. XXXVI.

That the Socinians are not superior in their Disputes with us, upon the Foot of Reason and Scripture.

N.C. BUT, why do I talk of converting Socinians from Reason and Scripture, when the Protestant Writers are so far from any such thing, that the absurd and ridiculous Systems of many of their Doctors, in their Answers to the acute and ingenious Pamphlets of those Heretics, proclaim loudly to the World, That the Socinians have got the better of the Protestants.

stants, and beat them at their own Weapons. Reason

and Scripture. p. 77.

A very Catholic Declaration truely; and very fitting to come out of the Mouth of a Papist, who hath well nigh thrust the Adoration of a Trinity of three divine Persons out of his Liturgy: And according to the Plan of Bonadventure's Pfalter, in the room of God the Father, hath placed therein, the Virgin Mary; instead of the Son, hath substituted, and adores a Wafer-God; and in the room of the Holy Ghost, hath intruded the Worship of Angels and created Spirits.

But, I pray Sir, where are those Socinian Pamphlets, which, according to you, are so learned and ingenious? Which are the Systems of Protestant Divines, in your Opinion, so perfectly inconsistent? Who is the Protestant Divine so greatly worsted by

his Socinian Antagonist?

If you know of any fuch Protestant Divine, and of any fuch Socinian Book, pray let me hear the Names of the faid Books, and the Reasons of this

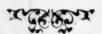
your pretended Victory and Triumph.

If you will undertake to show me such Points of Superiority, and the Grounds of this your unchristian and unreasonable Preference, I here charge my self to show the Folly and Perverieness of such your unjust Preference, and wicked Attempt.

I do not here oblige my felf to answer every Socinian Pamphlet which you shall say is superior; for I do not intend to put it into your Power to cut me out Work at that rate; there are many Ethiopians

whom I shall never endevor to wash white.

But I here oblige my felf to answer every Socinian Argument, the Justness of which you will take upon you to make out, upon the Foot of either Reason or Scripture; and do you begin when you pleafe.



Mante, and Seat them at their own Weapons Realon

That Protestants by beating down the Infallibility of the Church, have not made Way for Heresy and Schism to enter in.

N.C. AND thus in rejecting the Autority of the Charch, which Christ commands us to hear, on no less Penalty than that of being reputed Heathens and Publicans. A very great Penalty doubtless, when idolatrous Papists are Judges.

They, the Protestant Churches, have opened a Door for those, and for all other Seels, who are daily cutting their Throats, with those very Weapons, Reason and Scripture, which they, the Protestants, have put into

their, the Sectarians, Hands. p. 77.

Why truly then the Protestant Churches are in a very bad Case; if the Socinians not onely beat them, but all other Sects are daily cutting their Throats, with their own Weapons.

Surely we Protestants have good Wind-pipes, and hale Constitutions; or else we must have bleeded, or have been cudgelled to Death, long before this time.

Especialy since our pretended Catholic Friends take so little Pity of our Case, that they are here catched, and that not the first time neither, in the very Fact, not onely of hallooing Sectarys, but of setting Deists and Atheists upon our very Backs.

But the Comfort is, here is nothing but N. C.'s bare Word, for the pretended Advantage which such the Adversarys of the Christian Faith have over us: And that, as Catholic as it is, has been so often prostituted, and charged with Falsities, that I think verily, by this time, it will not pass with any one, who is not, beforehand, resolved to take it for infallible.

But, pray Sir, be pleased now to tell us, how, and which Way, the Protestant Churches have opened a Door,

Door, not onely for Sectarys of every Kind, but Infidels of every Denomination, to break in upon them, and to cut their Throats.

The Door the Protestant Churches have opened, is that of Reason and Scripture: And are all other Sects too hard for them upon those Grounds? That

is hard indeed.

For is it not indeed hard, that those very Sects, which fo palpably contradict one another, as fome will have Sacraments, fome will have none; fome will have Ordinations, some will have none; should all of them, in maintaining the several Points of their Contradictions, be too hard for the Protestant Churches? But faying is not proving; and I think verily N. C.'s Say-so, is of the least Significancy of any Man's whatever.

C H A P. XXXVIII.

But for Liberty and private Judgment.

N.C. DUT the Protestants have beat down the Infallibility of the Church. Very true. And thereby have made Way for ____ For what? for

Herefy and Schism, say you? to enter in.

Now this is past my Understanding; and, as I conceive, beyond every thing, but a Popish Comprehension; that Herely and Schism should enter the Catholic Church, thro' the Door of Reason and Scripture.

For my part, I freely own, was that the Cafe, I should be ready to enter with them, and to go where

Reason and Scripture should lead me.

But, Thanks be to God, such is not the Case: Heretics and Schismatics do not enter by the Door of Reason and Scripture: They are either Thieves and Robbers, climb up and break in some other Way; or else like Wolves, in the Clothing of Sheep, make

Use of the Pretence of Reason and Scripture for a Covering, that they may, thereby, enter the Fold without Discovery; and perpetrate the most wicked

Acts, under such their friendly Colors.

But it may be said, and if these Gentlemen would speak out, they should say, that the Protestants by beating down the pretended Infallibility of the Church, have made Way for private Judgment and Liberty to enter in: And that with Liberty and private Judgment have entered Licentiousness, Opiniatrity, Ungovernableness, and many other evil Qualities, which our Adversarys are forward enough to reckon up, and which I therefore need not here enumerate.

And this indeed we cannot wholy deny; we cannot deny that many have made an evil Use of that Liberty of Judgment, which is granted them in the Protestant Churches: Nor can it be disputed, but that, probably speaking, many more will make as bad, or perhaps a worse Use, for the Time to come.

But then the Question is thereupon, Whether Liberty should be refused in general, because some Men in particular may, and others are, rendred more intolerably wicked thereby? That is, whether the greatest natural Good should be slighted, because it may be perverted to the greatest moral Evil? Or in other Terms; Whether Slavery be better than Liberty, because Liberty may be abused to Licentiousness? Whether Ignorance be preferable to Knowlege, because Knowlege may be perverted to the vilest Purposes? Whether the Scriptures, or the Will of God. should be conceled from the common People, because they are but too apt to put finister Interpretations upon them, when they are laid open to them. Upon these Questions Papists and Protestants divide, and take their different Sides.

Papists prefer blind Obedience, and implicit Faith; that is, Slavery, and the utmost Servility of Spirit, to Liberty and private Judgment; with regard to the seeming Unanimity, and external Uniformity

there is, and ever will be, among them, who are obliged to fay, and do the same Things. Protestants prefer Liberty and private Judgment to implicit Faith and Slavery, at the Expence of fo forced, and fo counterfeit an Unanimity, and so servile and superficial an Uniformity.

Again: Papifts prefer Ignorance in the common People; chuse to keep them ignorant of the Word of God; because Ignorance of the Will of God, is most certainly the Mother of their idolatrous Devo-

tions, and superstitious Practices.

Whereas Protestants had rather some should be accidentaly, and thro' their own Fault indevout, than that all should be idolatrous, and ungodly.

CHAP. XXXIX.

That such Blessings are not to be refused on account of the evil Use which may be made of them; nor physical Good for the sake of moral Evil.

A N D if now with regard to either of those Cases, any Person should be at a Loss to determin himself, we shall defire him onely farther to consider, that natural Good is never to be refused for the fake of the immoral Use that may be made of it: And that physical or essential Evil is never to be chosen, with respect to the contingent Good which may spring therefrom. Both which may be illustrated by Examples.

For thus, Sight is a Faculty physicaly and essentialy good: But it is certain that even this most noble and useful Faculty is liable to be, and is often perverted to the vilest Purposes, to behold Iniquity; to find out mete Objects for Lust; to pry into other Mens Faults

Faults and Failings; to spy out their weak Side; and to discover on which Part they may be most successfuly attackt, and most sataly injured, in their For-

tune, Reputation, and Life.

But must then the Faculty of Sight, which is phyfically and essentially good, be put out, or extinguisht, because it may be immorally perverted to such, and so vile Purposes? No: Because natural Good is not to be set aside, for the immoral Use that may be made of it.

Again: What Sight is to the Body, that is Understanding to the Soul; and to the full as much liable to be abused: But because some Men make so very bad an Use of that little Sense, which Providence hath very judiciously entrusted them with, must all Men therefore, all that are illiterate and unlearned, be deprived of the Use of their Reason in Matters of Religion, and in such Cases, wherein they have most Occasion for it? No: Because Knowlege is physically and essentially good; and onely immoraly, that is, accidentally and perversely evil.

Once more: Liberty and Property, are Things physicaly and essentially good: Should they be given up now, or foolishly parted with, because some Men make a very wicked Use of what is their Property, and abuse a reasonable Liberty into an intolerable Licentiousnes? No: For Liberty and Property are Things naturally good; Libertinism and Licentiousness onely immoral and accidental Evils, and the Offsprings of Perverseness: And because there is nothing more plain than this, that what is physically and essentially good, should not be parted with for the sake of immoral or accidental Evil: That the evil Circumstances should be pared off, the natural Good re-

tained.

But on the other hand, the Case is quite otherwise, where the Things themselves are essentially evil, and can onely be accidentally and phantastically good. For thus implicit Faith, blind Obedience, temporal and spiritual Slavery, are physical and essential Evils, and never to be made good by Insensibility, or

hypocritical Compliances.

It is true indeed external Compliance may be mistaken for Unanimity; and hypocritical Obedience for Conformity; and so far forth they may appear in themselves eligible and good: But the seeming Advantage is onely the Delusion of a wretchedly depraved Imagination; and therefore, like other such

Phrenfys, to be pitied, not admired.

I think I need not now add any thing more upon a Point so evident of its self, and so perfectly acknowleged by all good Men, that Things good in themselves should not be laid aside for the cvil Use Men may, and but too frequently, make of them. Nor that Things evil in themselves, should neither be in Use, nor Estime, for the fanciful Advantages, or accidental and possible ones which may be supposed to spring from them. Nor take upon me to explain, how, or in what respects, the first is the Protestant Case, with regard to private Judgment, or the Use of Reason in Matters of Religion: Or with regard to Liberty and Property, or to a free Communication of the Scriptures.

Nor that the latter is the Case, with regard to that implicit Faith and blind Obedience which the Church of Rome exacts from all in Communion with her; to the Confinement of the Word of God; the Exclusion of private Judgment and the Use of Reason; and the No-Liberty that is allowed to any of her Members to examin the Articles of her Faith and Practice; and with regard to that absolute Tyranny and Dominion which is challenged and exercised in such Church, over the very Consciences

and Souls of Men.

And now let every Reader determin, whether he would have a Religion of his own Choice and Approbation; or such an one as others, be they a whole Community or Society, shall please to chuse for him.

CHAP. XL.

That the wifest and best Men of the Roman Communion are not of Opinion that either Arians or Socinians have the Advantage, upon the Foot of Antiquity, Reason, or Scripture: This proved by the Approbation given by the Clergy of France to Bishop, Bull's Works.

BUT tho' I have thus done with the pretended Infallibility of the Church, and the unjust Comparison which is made between that and the Doctrine of the Trinity; and the rude and unchristian Declaration here made, that the first of these pretended Doctrines is no more clearly reveled in Scripture than the other: And that consequently neither of them should be rejected for Want of Scripture Evidence or both: The latter of which our Adversary knows we shall not allow, and thinks, that for the sake thereof he shall oblige us to receive the other. Tho' I have already shown how far he is mistaken, both in his Comparison and Measures, as well as in the Effect he hoped they would have upon us.

I cannot yet dismiss this Subject without advertising the Reader, that the N. C. and some other such hot-brained Disputants in his Church may be of Opinion, that it is proper and even necessary, to put the Doctrine of the Trinity, and every other of their soolish Opinions, in its Turn, upon the same Foot

of Credibility, with their pretended Infallibility, and to take from the Doctrines of the Christian Faith, the Autority of divine Revelation; and to rest them, and the Autority of the Scriptures also, upon the sandy Foundation of their Church alone; that yet even all Persons in their Communion, are not of the same wild and senseless Opinion*: Nay, that the wisest and most moderate Men of the Roman Communion, are of a sounder and better Judgment; and have declared that the Doctrines of the Trinity and Incarnation are clearly delivered, and set forth in the Scriptures: And that they should not be prostituted or set at Stake, to salve the Incongruity of any religious Hypothesis, or other disputable Point whatever.

Of which I think I cannot give a more clear and convincing Testimony than that which the Clergy of France gave, in their General Assembly, to those several, and excellent Treatifes, which the late learned and pious + Bishop Bull had publisht, not onely against the Arians and Socinians of his own and former Times, but also against the Latitudinarian Episcopius, and hide-bound Petavius. One of which. the Latitudinarian, had taken a Fancy to declare that the Doctrine of the Trinity was not of Necessity to be believed. The other, the hide-bound Jesuit, that it was not to be found in the Faith of the Antinicene Fathers, nor in the Inspired Writings; otherwife than as they were interpreted to fuch Sense, and might be established by the Autority of his unerring and infallible Church.

In Opposition to whom and their wicked Adherents, Bishop Bull having written several learned Treatises, which when collected together, were pre-

^{*} See Dr. Waterland's Preface to his Second Defense.

[†] See the Bishop of Meaux Letter to Mr. Nelson, among Dr. Hicker's Letters. Bull's posthumous Works. Lesty's Papers, &c.

fented to the late Bishop of Meaux, and by him laid before the said Gallican Church; the Clergy of France, then in a General Assembly, were pleased to declare, that he the said Bishop Bull, had well proved against all the Adversarys of the Christian Faith whatever, that such mysterious Doctrines were Articles of the Faith of the most primitive Writers; that they were clearly reveled in Scripture, and no way repugnant to Reason.

Let not therefore Socinians, or other Unitarians, value themselves upon the rash and wicked Suggestions of this Author; or of others of his Persuafion, as weak, profligate, or inconsiderate as himself; for, excepting such vile Disputants, who are ready to undermine and sap the very Foundations of Christianity, rather than lose the Cause they have undertaken; who are neither considerable for their Number, nor such as deserve Regard upon any other Account whatever;

We have the Clergy of France, and all others in Communion with Rome, on our Side; together with the Members of the Greek Church, and the Communicants of all other the Establisht Churches, in the Christian World, testifying, declaring, and maintaining, that such the most sacred Mysteries of our Religion are consonant to Revelation, and not

repugnant to human Understanding.

And that no Persons are at a wider Distance from, nor greater Strangers to Reason, than such as make the highest Pretensions to Wit; but by playing theirs against the Rock of Religion, sufficiently discover, that they have neither Wildom nor Discretion.



most learned Wen, and acutest Disputants their Church ever projux: . qua HhD respect, certainty the most profitate and bandoned Author who

That Papists act thus, to put the necessary Articles of the Christian Faith upon the Same Foot with the Doctrines of Popery.

HE Reader by this Time, may, perhaps, have a Curiofity to enquire, how fuch furious Zealots, as this before me, come to declare fo roundly and audaciously against the very fundamental Articles of Christianity? and why they chuse to take them off from the Rocks of Reason and Revelation, whereon they are folidly founded; and to rest them upon the fandy Pretentions of their infallible Church; which is not able to maintain even its felf, in that Excess of Power and Tyranny, which it would fain be exercifing over the Minds and Consciences of the whole Christian World? I must desire him therefore to take Notice, that this mad Procedure is wholy and folely to be ascribed to Party-Zeal, and Rage; which is not onely furious, but blind in Excess of Phrensy; and is used to lay about indiscriminately and at all Hazards, whenever it can hope to wound its Adversary, tho' it be with its own Death and Destruction. Like furious Mariners, who will rather fink the Ship, than not be at the Helm.

And like fuch wretched Politicians both in Church and State, who would rather destroy the Commonweal, than not have the Direction of Affairs there-

And that I do not charge these Men falsely; that they are resolved, and directed to risque the Whole of Christianity, rather than be obliged to part with any one Thing, Resolution, Decree, Usage, or Custom; by which the darling Infallibility of their Church may be lessened or impeached; I appeal to the Advice given them by Maldonat, one of the most learned Men, and acutest Disputants their Church ever produced: But in this respect, certainly the most profligate and abandoned Author who ever lived. Thus he:

* When there is any Dispute about the Trinity, it generaly turns upon these Words, John x. 30. I and my Father are one. Or upon those other, These three are

one, 1 John v. 7.

When there is any Contest about the Doctrine of the Incarnation, it is generaly confined to these Words, The Word was made Flesh, I John i. 14.

When Scripture-Proof is required for the Dostrine of the Resurrection, it is commonly produced in these, The Dead shall rife incorruptible, I Cor. xv. 72.

When we contend about the Eucharist, I think we Should stick close to these Words, This is my Body.

For, in my Judgment, these four mysterious Articles of Faith, should always be linked together, when we dispute with the Calvinists about Transubstantiation.

^{*} Cum de Trinitate disputaretur, in trium verborum interpretatione, omnis disceptatio versabatur. Ego & pater unum sumus. Aut hi tres unum funt.

Cum de Incarnatione, in aliorum trium explicatione, verbum caro factum est.

Cum de Resurrectione, in his tribus, mortui resurgent incorrupti. Nunc cum de Eucharistia agitur, in his item tribus, hoc est corpus meum.

Semper enim hæc quatuor mysteria mihi conjungenda videntur. cum adversus Calvinistas disputamus.

Denique nobis faciendum, quod ij facere solent, qui dum in mare a piratis, aut in præcipitium a latronibus impelluntur; amplexantur impellentem, & arcte tenent, ut aut impellere definat, aut in eandem ruinam ipse trahatur.

Quod de Eucharistia novi hæretici objiciant, idem nos illis de Tripitate, idem de Incarnatione, idem de Resurrectione mortuorum abjiciemus. Ut, aut Eucharistiæ mysterium labefactare desinant, aut illa simul labefactent. Quod si fecerint, nemo non corum temeritatem & impietatem videat.

Regula optima disputandi cum hareticis. Maldonat in Matth. xxvi. ver. 26. pag. 572. Par. 1668.

In a Word: We must do as those Persons do, who at Sea, are in Danger of being thrown Over-board by Pirates; or at Land, of being driven down a Precipice by

their murdering Pursuers.

For, as the best Policy such Persons can use, is to lay bold of the Man who pushes them forward, and so to entangle themselves with him, that he must either of Necessity forbear pressing them, or unavoidably perish with them, in the same Ruin: So in like manner should we behave our selves.

Whatever these new Calvinistical Heretics object to

us concerning Transubstantiation.

The same Objections let us make to the Doctrine of the Trinity.

The same Objections to the Doctrine of the Incarnation.

The same Objections to the Resurrection of the Dead. To the Intent that they may be constrained, either to forbear shaking the Mystery of the Eucharist in Transubstantiation: Or be obliged to give such a Shock to the aforesaid sacred Mysteries of the Christian Faith,

as every one shall be ready to condemn them for.

Now tho' this be, at the Bottom, an impractical Strain of Jesuitical Policy; inasmuch as no Man can place the Resurrection, and the Articles before-mentioned, upon the same Foot of Absurdity and Impossibility, with the Popish Doctrine of Transubstantiation; yet it is manifest that Maldonat, N. C. and such as adhere to them, do not want Will so to do. And that they have not been wanting thereupon, to sap the very Foundations of Christianity, rather than the most facred Articles of the Christian Faith, should not be in the same Danger with those spurious Points of Popery; which they are resolved to retain, at the Expence of Christianity; tho' they are not able to maintain them, consistently with Sense and Reason.

CHAP. XLII.

This proved from Maldonat.

faid Jesuit's Comment, The best Method of disputing against Heretics; I will be bold to say, that it is the most profligate and abandoned Course which ever was, and which possibly can be taken; that it could onely procede from the Father of Malice and Lies, who alone could suggest this abandoned Me-

thod, into a Jesuit's Mind.

For tho' it be not possible to make it bear, yet as it was calculated to do infinite Mischief, so hath it been applied to the most dreadful Purposes: Not onely by those soolish and wicked Papists, who upon this Jesuitical Plan and Model have rashly declared Transubstantiation to be as credible as the Trinity: But also by such Arians, Socinians, Deists, and Atheists, as in Spight to Christianity have taken upon themselves logicaly enough to infer, was the Position true.

That if the Doctrines of the Trinity, Incarnation, and Refurrection, be in themselves, as such wicked Papists say, no more credible than Transubstantiation; and no more agreable to Reason or Scripture, than such the Popish Article of the Eucharist: That Transubstantiation then, and the Doctrine of the Incarnation, Resurrection, and of the Trinity, are all alike, and equaly impossible and absurd: For absurd and impossible is Transubstantiation; and such have they often proved; and such at any time can they demonstrate it to be.

It is true the Consequence is not good, because the Position its self is false: For no Man can prove the Doctrine of the Trinity, of the Incarnation, or Resurrection, or of any other the truly mysterious

Articles

Articles of the Christian Faith, to be as absurd as Transubstantiation.

But still no Thanks are due to Maldonat, or to that wicked and Jesuitical Crew, who have follow'd him therein. For it is evident that such wicked and surious Papists are still in the Mind to give up all the true Doctrines of Christianity, rather than part with those soolish Popish Tenets; which they are resolved to hold at any Rate, and at all Hazards.

But let them frivolously give up what they might well maintain; and as ridiculously and preposterously endevor to support, what they can never be able to uphold; and that as frequently and rashly as they please; I hope we shall not be persuaded by them, to do either the one or the other: Neither to quit the true Doctrines of Christianity, upon salse and wicked Suggestions; nor to embrace the salse Traditions, and Opinions of the Church of Rome, without Evidence. No.

We will contend, as long as God shall please to continue us upon Earth, for the Doctrine once delivered to the Saints; and continued down to us in the Scriptures: But as for such Doctrines, which have no Foundation in Reason, Nature, or Scripture; and which owe their Sanction and Obligation to the Virtue of St. Peter's Chair; or to the pretended Infallibility of the Roman Church; we will have no farther Trouble, or Concern about them.



es bields as ad C'HAR P. XLIIL

The Folly and Wickedness of the Attempt.

Wonder not however, Christian Reader, for the future, from whence those poisoned Arrows come, which Atheists and Deists are perpetualy bolting out against Christianity, and the sacred Mys-

terys of our Religion.

For I have purposely displaid this small Sketch of Popish Iniquity, and of wicked Policy before you, that you may be fatisfied, not onely that the Popish Quiver is alone sufficient for such wicked Purposes; but that in Fact, most, if not all their barbed Arrows are drawn from thence.

Poor wretched, wicked Men! Does N.C. think. can any Papist possibly think, that he shall be able to make amends, by any After-Solutions, for such Havock and Waste, of sound Doctrine and true Religion, as is here attempted to be made by them?

Were we, for instance, to rest the Doctrine of the Trinity, as Maldonat and N. C. would have us, upon the Infallibility of Rome, and to take away, and give up its truly infallible Supports of Reason and Scripture: Are they realy so bigotted and weak as to imagin, that by placing them upon the pretended Infallibility of the Roman Church, we should rest them on a firmer Basis, than is that of Reason, and the reveled Will of God? Surely Maldonat, bigotted as he was, could not conceive this; most certainly no Protestant ever will.

For could this wicked Practice be brought to bear, to that Degree which N. C. and the Jesuits aim at; namely, could Protestants and Papists be universaly and equaly persuaded to rest all the Doctrines of Christianity, and the Autority of the Scriptures themselves, upon the pretended Infallibility of

the Roman Church:

How then wou'd Socinians, Latitudinarians, and Infidels rejoice? What Matter of real Triumph would it afford them? What an easy Conquest might they obtain, had they nothing to encounter but the arrogant and senseles Notion of Papal, or of Roman Infallibility? Which they themselves had fo often baffled, and refuted; and which no Protestant Reader will, I hope, for the future, be unable to conquer, or backward to disclaim.





A

VINDICATION

OF THE

DOCTRINES

OFTHE

Church of England, &c.

PART II. BOOK V.

CATHOLICISM.

CHAP. I.

Of the Catholicism of the Church of Rome, with Regard to its Ministers and Ministrations.

F the pretended Infallibility of the Church of Rome may be faid to be the Basis of Popery, the Catholicism she makes the like Pretensions to, may be affirmed to be the Foundation of that Basis: Inasmuch as, all the Right and

and Title she has to appropriate to her self-the grand Prerogative of her pretended Infallibility, is built upon her Claim of being the whole and sole Catholic Church of Christ.

And yet it is manifest, that if the Church of Rome was the whole and sole Catholic Church, she would not thereupon be intituled to those Privileges which she now arrogantly claims for her self, nor to that Infallibility which includes them. Much less therefore can she challenge them now, when she is not able to prove her self either Whole, or Catholic. However, let us hear her Advocate in his own Words:

N.C. To prove that the Congregation of the Faithful in Communion with Rome, and no other, is the Catholic Church, I shall lay down some Principles, known either by their own Light, or sufficiently proved from plain Texts of Scripture, or by the Consent of our Adversarys.

1. That in the Catholic Church, there is, and shall be, a continued Succession of Bishops, Priests, and Deacons, from Christ to the End of the World. This is manifest from these Words of St. Paul, Eph. iv. 11. He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers; for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ; till twe all come to the Unity of the Faith.

It is evident at first Sight, that we of the Church of England, have no Concern in this Position, since it cannot be denied, but that we have Bishops, Priests, and Deacons, among us, in our Hierarchy; and as likely to continue to the End of the World, as any of those in the Communion of Rome.

But because I do not design to desend the Church of England, but in Conjunction with other her Sister, and equaly Protestant Churches; and upon such Principles as may equaly avail them all, against our common Enemy at Rome; I desire to know how you prove from this Text, that there must be Bishops and Priests to the End of the World? For here is

not a Word said of either: And as for Pastors and Teachers, they are to be found in as great Perfection in the Protestant Churches; and with as exemplary Piety and Learning, as the most eminent Persons of your Communion are adorned with.

If you say, that the Protestant Churches have neither Call nor Mission, pray do you prove it, when you have done. And prove it also upon your own Principles; and upon this which comes first, and

precedes the rest:

That our Blessed Lord, whilst in Heaven, hath committed all Power in Earth to his Church: All those Ecclesiastical Powers which he exercised himself, whilst on Earth. Or rather, as such Protestants say, all those Powers which he now thinks proper to

be executed upon Earth.

For if this be a true Principle, That Christ hath committed to the Church the free and proper Use of all those his Ecclesiastical Powers, which are necessary to the Continuance and Well-governing of his Church, whilst it subsists upon Earth; then certainly the Power of Ordination will be found to be one of those necessary and proper Powers. And do you show the contrary, if you can.

And if the Power of Ordination belongs to the Church of Christ, and to every Catholic Part of it, then, as it is easy to prove, that the Ministers of all the Protestant Churches have all those Ecclesiastical Powers, their several Churches have thought fit to

confer upon them.

Unless you could manifest, which I am sure you never will, that the Protestant Churches are not sound Parts of the Catholic Church, it will, as I take it, necessarily follow from such your Principle of Church Power.

That the Protestant Ministers, and Church Officers Abroad, have not onely all those Ecclesiastical Powers, which their several Churches have conferred upon them, but such as are valid, and sufficient also.

M And

And as you aim mightily at arguing upon the Principles of your Advertarys, pray try now how you can vilify the Ministrations of the Protestant Churches, upon their and your Principle, of a supreme, an absolute, and an uncontrolable Church-Power.

CHAP. II.

Of one Church, and one Communion: Of our Mission: And of that of the Protestant Churches.

N.C. IN Order to prove that those of the Romish Communion are the onely Catholic Christians, I will shew, that there is but one Catholic Church.

You need not; we require no such Proof: We defire you to make out this your Consequence rather, The Church of Rome is, and must be, such whole and sole Catholic Church.

N.C. In order to prove that, I will show that one Communion, as well as one Faith, is necessary to the

Being of one Church.

You need not, Sir: For it is acknowleged, that in one Church, supposing in any one sound Part of the Catholic Church, there must be the same Faith, and the same Communion; or else how can it be one Church?

But the Points to be proved by you are these; That there must of Necessity be but one Communion in the Catholic Church; and, That yours both is, and ought to be that one Communion.

N. C. Those Points are no less evident, from the Words of Christ, who saies, that his Sheep will hear his Voice, and shall be all brought into one Fold.

That is, shall be collected into the Pale of one Catholic and Universal Church; directly against your Party-Enclosure at Rome.

N.C.

N.C. Than from the very Notion, which as well Protestants, as Roman Catholics have of a Church, that it is a Congregation of the Faithful, believing and practising the same Things, with due Subjection and Subordination to their proper Pastors.

This is a very crude Definition, and I know not where you had it. But as I guess your Meaning, therein, pray let us have your Reasonings upon it.

N. C. This Truth, viz. That the Catholic Church is a Congregation of Christians in due Subordination to their lawful Pastors, the Gentlemen of the Church of England are very loth to own, in their Disputes with Roman Catholics; and not without Reason. I never knew any of the Members of the English Church unwilling to own this Principle, at any time whatever: Neither do I see why they should.

N.C. For they are sensible that all their Autority and Mission, if they have any, (pray leave Room for the shameless and infamous Story of the Nags-Head Ordination,) are derived to them from the Church of

Rome.

The Reformed Churches are not sensible of this; neither do they, as I think, admit your Clergy to officiate among them, without a new, or a Re-ordination. So that this must be levelled at the Church

of England: And if fo, I reply,

That we have not, at any time, been backward to own, that we derive our external Mission from your Church of Rome: But our Autority we do not derive from you, nor from any Persons breathing: If we did, tho' we might call our selves Ministers of the Christian Church, or Ministers of the Gospel; we do not so persectly understand how we could call our selves the Ministers of Jesus Church. But as this is not our Concern at present, I know not any Reason I have to debate it now with you, or with any other Person.

For it is evident that you here make Autority and Mission two Things, as they realy are; as our Auto-

rity is from Christ, tho' the Mission and external Conveyance of it is by human Hands and Means; by the Hands of our own Right Reverend Bishops now, as it formerly was from the Prelates of your Church. I know indeed what you would infinuate, that thereby we own you to be a Part of the Catholick Church; and should therefore join in Communion with you. But as I have spoken sufficiently to both those Points estewhere, so I shall not here find Objections and Answers for you, and both at the same time.

CHAP. III.

Of Subordination to proper Pastors.

N.C. A Gain: If Unity in Communion, which implies a due Subjection and Subordination to lawful Passors, be essential to the Being of the Catholic Church, the Gentlemen of the Church of England quite unchurch themselves.

Why so? Doth not the Church of England, do not the Protestant Churches all hold, that the People ought to be in a due Subjection to their lawful Pastors and Teachers? And, in fact, are not their

People in a due Subordination to them?

If they are not, the Fault is in such particular Perfons, and not in those Protestant Churches or Establishments to which they belong. But pray let us hear your Reason.

N.C. The Gentlemen of the Church of England quite unchurch themselves, upon the Foot of a due Subjection and Subordination to their lawful Pastors and Teachers.

Since it is manifest that in the Beginning of the Reign of Queen Elizabeth they shook off all Obedience and Subjection to their Bishops, who were all Roman Catholics,

tholics, and drove them all away; and some Years be-

fore,

In the Reign of Henry VIII. what with Death and other Cruelties, they compelled most of them, to divide and separate from the Pope, and from all other Bishops

in the World besides.

It is true, that in the Beginning of the Reign of Queen Elizabeth, the English Church and Nation did shake off all Obedience to such of their Bishops as were Roman Catholics, and who did refuse to be reformed.

And that they did adhere onely to such of their Bishops, Barlow, Coverda'e, &c. who tho' they had been Bishops, did not disdain to be reformed with the rest of the Nation inclinable thereunto. But how doth this prove that they did refuse to be, and that they were not in a due Subjection and Subordination to their true and lawful Pastors?

Can he be a lawful Pastor, who practises Idolatry himself, and enjoins all those, who, in the Church of Christ, are in Subordination to him, to do alike

wickedly, and perverfely?

Or is a Subjection to finful Terms of Communion, a just and proper Submission; and such an one, as may, by any Man, or Number of Men whatever, be lawfuly exacted of us?

Then is it in the Power of Men to oblige us to act contrary to the Laws of God: And he is a Rebel against the Power of Christ who refuses so to

do.

But if we are to obey God rather than Men; and no longer to be in Subjection and Subordination to Men, than they enjoin Things lawful and honest in

the Sight of God and Man; then,

I am sure, you will never be able to prove, that a Refusal to subject our selves to idolatrous Practices and Priests, is a Rebellion against Christ: Or that a Submission to such Bishops onely, as were willing to reform themselves, according to the Pu-

M 3 rity

rity of the Gospel, is a Subordination illegal in its felf, and contrary both as to Reason and the Word of God.

CHAP. IV.

That our Separation from Rome, was not an Opposition to such Subordination.

A S to what you say of the Times of Henry VIII. it is partly true, and partly not.

First it is true that the English Nation did withdraw themselves from such Bishops, as did resuse to own the King's Supremacy; and Reason good: For how could they expect to be owned in a legal Capacity, who claimed illegal Powers for themselves; and dislowned the just and lawful supreme Power of their Prince and Sovereign? For, whoever difowns the Supremacy of his Prince, or of that Government to which he belongs, is, ipfo fatto, lefe Majestatis reus, a Traitor to his King and Country; and is very mercifuly used, when he is not severely treated thereupon.

If it be faid, that Papists are willing to own the King's Supremacy in Temporals; and therefore might be indulged as well as some others, who do not ac-

knowlege it in Spirituals;

I answer, That such Protestants are in Fact, if not in Words, as subject to His Majesty in all things, as

he defires them now to be.

And that there is Room for Indulgence to those, who tho' not submiffive enough in Words, are yet as subject at all Times, and upon all Occasions, in

Fact, as their Prince requires them to be.

But not alike: For those others, who never would acknowlege, as yet, our King's Supremacy in Temporals; nor so much as his regal Title: And as to Spirituals, are so far from that Subordination and SubSubmission, which is observed towards other Princes, even in Popish Countries, that they are in a restless and inveterate Opposition to him.

CHAP. V.

That the Separation of the Presbyterians from us, is not upon the same Foot of our Separation from Rome.

N.C. THE Gentlemen of the Church of England would willingly pass by this sore Place, if possible. What fore Place?

N.C. The Want, in their Church, of a due Subjection in their People; and of a fitting Subordination to

their proper Pastors and Teachers.

For my part, I know no fuch fore Place; and I fee no Reason, therefore, why we should pass by any such.

There are some particular Persons indeed, in our Church, and so there are in yours also, who are not in a fitting Subordination to their proper Pastors and

Teachers, in Spirituals.

But as for the Gentlemen of the Church of England, or the People of such Church in general, they are in as much Subjection, and in as fitting a Subordination, as their proper Pastors and Teachers desire they should be. And I know of no Autority they ever gave you to desire more for them.

N.C. But when they dispute with the Presbyterians,

this Truth is highly magnified. What Truth?

N.C. That all Christian People ought to be in a due Subjection, and in a fitting Subordination to their proper Pastors and Teachers. It is not magnified, but duely set forth at such Times: What then?

N.C. I cannot but admire, that they do not observe, that in charging the Presbyterians with Schism, they

condemn themselves. How so?

M 4

N.C.

N.C. Since it is notoriously known that the Members of the Church of England, are highly guilty themselves, of what they charge the Presbyterians with: Namely, of separating from their own and all other

Bishops in the World.

You are perfectly mistaken. We do not separate our selves from any Bishops but those of the Church of Rome; neither did we ever separate our selves from all the Bishops in the World, whatever other Protestant Churches might do; and therefore, in this respect, our Case is not alike and the same, with many of theirs. Besides,

Tho' every Separation be a Schism; every Sepa-

ration is not a finful, or a groundless Schism.

Now we do not dispute much with you, whether we separated from you, or you from us; for that we think not so perfectly material: But we dispute with you, supposing the Separation to be on our Side, the

Necessity and justness of it. Again:

We do not dispute with our dissenting Brethren, whether Presbyterians or others, Whether they divided from us; and are Schismatics barely as they are Separatists; for so much, I think, they will most of them freely own: But our Dispute with them is, Whether such their Separation be either just or necessary?

And fince we separate from you, because you impose sinful Terms of Communion on us; and the Presbyterians separate from us, when no sinful Terms of Communion are imposed, as most of them own:

For you to maintain, that their Case is the same with respect to us, that ours is with regard to you, shows plainly, that you do not know the Difference of imposing sinful Terms of Communion, and such as are avowedly not such: Or else that knowing such Difference, you are resolved perversely to pass it by; that you may, if possible, commit and consound us.

That the Separation of other Sectarys from us, is upon the same Pretensions, but not upon the same Foot of Reason.

F you had faid indeed, that the Case of those who think the Terms of our Communion finful, is pretty near our Cafe, who judge yours fo; you had come fomething nearer to the Mark. But then would it also have deserved to be considered.

1. That such Anabaptistical, Independent, and Quaking Diffenters, are at as great a Diffance from the Principles of all other Churches, as from ours.

2. That we should allow their consequential Separation, were their Premisses, and Pretences, of the Sinfulness of our Communion just: And that we indulge their Weakness, when we think that they are not fo.

3. That we must always make a Difference, whether you will or no, between Scruples justly grounded, and fuch as owe their Rise to Over-timorousness, and Superstition, too great Nicety or Enthusiasm.

N.C. Whoever desires farther Satisfaction in this

Matter— In what Matter?

N. C. That one Communion is as necessary as one Faith, in the Catholic Church, may confult Dr. Heylin's History of the Presbyterians; and the History of the Reformation, by the same Author.

And so he may, if he pleases, for me; for now I have done with you; I do not intend to engage in a

Dispute against Dr. Heylin, or his Works.

Dr. Heylin was a very great and good Man; but he was much too warm; and like other warm Writers apt to run into the contrary Extreme; which always doth more Harm one way, than it can possibly do Good another.

For which Reason I know no Member of the Church now, with whom the Works of Dr. Heylin, by you mentioned, are in any Repute: Tho' I know many that think, and I am my self of that Number, that it had been much better, if such surious Pieces had been never publisht.

But if there be any Persons now living, who hold the said Works of Dr. Heylin in great Estimation, and this Principle in them, if it be there, That one Communion is as necessary as one Faith; he may take upon him to defend it, if he pleases, for I shall

instantly give it Battle.

CHAP. VII.

Of the Principles of the Cyprianic Age.

N.C. A ND more especially, he who wants to learn more fully, that one Communion is as necessary as one Faith, in the Catholic Church; may confult an ingenious Treatise lately published by a learned Divine of the Church of England, under this Title, The Principles of the Cyprianic Age. In which the Author proves the Necessity of one Communion, as well as of one Faith, for the Being of one Church. You should say, for the Being of the one Catholic Church, if you would say he speaks to your Purpose.

N.C. I will transcribe some of his Words, and leave it to the Reader, to judge how well he performs my

Postulatum, or Principle.

Now they were thus united by the great and fundamental Laws of one Faith and one Communion. That the one holy Catholick Faith is effential in the Constitution of one holy Catholic Communion, is, even this Day, a received Principle, I think, among all sober Christians.

But when I say, that the Christians in St. Cyprian's Time reckoned the Laws of one Communion every whit

as forcible, and indispensable to the Being of one Church,

as the Laws of one Faith.

It was a prime, a fundamental Article of their Faith, that there was but one Church: And they could not understand how there could be but one Church, if there was more than one Communion.

By their Principles and Reasonings, a Multiplication of Communions made a Multiplication of Churches.

And by Consequence, since there could be but one Communion, there could be but one true Church.

All other Churches or Communions were false; i.e.

not at all Christian Churches, or Communions.

I have read over these Words several Times, and I cannot for my Heart see what they make for your Purpose; namely, to show, that the Church of Rome is the whole and sole Catholic Church.

First we are informed, that in St. Cyprian's Days, there was but one Catholic Faith, and one Catholic Communion, both in the Eastern and Western Church. That at such time, consequently, all other Communions must be either heretical or schismatical.

Because there could be but one holy Catholic Church; and that every other Church, heretical or schismatical, must be in Opposition thereunto.

But what is this to those Times, when there are more Communions than one in the Catholic Church?

And how doth this prove that the Communion of Rome is the Communion of that one Catholic Church? and exclusively fo to all others.

He who can see any such Propositions as these in the Words before us, hath confessedly greater Insight into them, and more Penetration than my self.



CHAP. VIII.

That one Communion is not as necessary as one Faith.

BUT to cut off all Cavil and Exception at once: Be such the Principle of the Author before us or not; or of the Cyprianic Age or not; which I shall not now enquire into, I do affirm that it is a false Principle, and false to say,

That one Communion is as necessary as one Faith.

And that for this plain Reason:

A Duty in its own Nature instrumental, and upon fundry Occasions dispensable, cannot be as necessary as another Duty, which at all Times, and upon all

Occasions, is indispensable.

That there is but one true and catholic Faith, and but one true and catholic Church; is as true as that the christian Faith is but one Faith, in Opposition to all others; and that the christian Church is but one,

in Opposition to all others.

And that Christians must be saved, if at all, by that one christian Faith, and in that one christian Church; is as true, as that the christian Salvation is tendered to none but the Members of Christ's Church in the Gospel; that it is to such as embrace the christian Faith.

I do not say that all others shall be damned, who are to be tried by another Law, as good and moral Heathens, in a heathen Country, most certainly will be; neither do I say that none but Christians shall be saved, or rescued from the Penalty due to their Sins, by the Death of Christ; that Death which extends to the Redemption of all Men.

But this I say, that no Person will be saved with the christian Salvation; that is, put in Possession of the suture, heavenly, and eternal Joys, promised and tendered to Believers in the Gospel; who is not a

Member

Member of the one christian, catholic Church; and who doth not believe the one true, catholic and apostolic Faith, contained in Scripture, and summed up in the three Creeds. If a Person has a mind to put himself upon any other Foot of Redemption he may, but saved as a Christian he cannot be, unless he be a Member of the christian Church, and hold the catholic Faith.

This my present Adversary I think will not deny; nor any other Person, who considers upon what Conditions the Belief of the Gospel, and the Acceptance of the Faith and Obedience of a Christian is tendered

to us therein.

Now it is plain, if this be true, and those who believe any thing of Christianity, must, as I think, believe thus much; then is it plain that the Acceptance of the christian Faith, by those to whom it has been sufficiently promulged, in order to attain the Salvation of a Christian, is indispensably necessary, at all Times, and upon all Occasions, upon a desolate Island, in the midst of the Ocean, where Communion can onely be had, and with God alone, by vo-

cal or mental Prayer.

But will any one fay now, that external Communion, with our Brethren, in outward Acts of Worthip, is indispensable, and always so; among Infidels and Turks, in a barren Wilderness, and where christian Society and Communion cannot possibly be had; and that a Person, in such Circumstances, truly united to God, by Faith, Repentance, and Prayer, shall be removed from Christ at the last Day, for Want of fuch Requisites as were not in his Power, in this World; and which are of no Use, but as they conduce to Holiness; and, consequently, not necessary, when Faith and Repentance is, and may be attained without them? Can any Person think that secondary, instrumental, and instituted Means of Grace, are as necessary and indispensable, as those very Habits of the Soul, to which they are subservient; and to raise which they were appointed? He

He that believes this, must not onely believe that outward Ordinances are as good as their respective inward Graces, but much better also; inasmuch as, tho' inward Grace will not save, without outward Ordinances, upon this Principle; yet outward Observances may, and will, at this Rate, serve without inward Holiness; if the opus operatum, or the bare Observance of external Rights, is of such Efficacy to inward Grace, that it shall have no saving Virtue, without them: That it derives its Efficacy from them.

So perfectly weak is it to fay, that outward Communion, or any external Observance whatever, is as

indispensable, as internal Faith and Obedience.

And for this Reason it is that I have not given my self the Trouble to consider, whether such be the Principle of the Author cited by you, or of the Cyprianic Age. Be it whose it will, it is neither tenible, nor defensible; and do you labor, and make it

fo, if you can.

But fince you have such an Opinion of the Author of that Book, and of the Principles of the Cyprianic Age; I wish you would suffer your self to be determined by him or them: For as there is nothing more contrary to Popery than the Principles of that Age; so there are not many better Books written against Popery, than that you mention; and therefore tho' there are some Things in that Book to be read with Care and Caution, as is plain from the Instance before us; I think verily no Man can read that Book impartialy and be a Papist still. Take not your Character of the Book, Christian Reader, from N. C.'s Scrap, or Recommendation; but peruse it your self, and find out why a Papist should refer you to it, if you are able.



CHAP. IX.

That Catholic Faith, Hope, and Charity, will fave without Catholic Communion.

THE Truth of the Matter is this; in the Daies of St. Cyprian, and many Ages after, catholic Christians were so happy as to be in external Communion among themselves; the greatest Blessing which the Church can enjoy, whilst her Members

are here militant upon Earth.

But such external Communion is now, and hath been long lost; and is rather to be wisht for, and desired of Heaven, than expected; considering the Obstinacy and Frowardness, and the Irreconcilableness of human Inventions; which the more knowing are too fond of; and the Blind and Ignorant not to be weaned from.

Not that the Terms of catholic Faith are other or more irreconcilable than in former Daies; nor the Terms of catholic Communion; but because national Customs, Humors, and Prejudices, will neither con-

fift together, nor give way to one another.

Now because this is a general Missortune upon all Christians, and one, humanly speaking, not to be remedied; doth it follow, that all Christians for Want of it, even such as hold Communion in Charity, and would associate with all others upon Gospel Terms; and who hold the true catholic Faith, as exhibited in Scripture, and summed up in the three Creeds; and endevor heartily and sincerely to live up to all the Rules of the christian Life; doth it follow that all such Persons shall be damned, and that because other Men will not communicate with them upon Gospel-Terms? And because they cannot join with others in such things as appear to them irrational and anti-scriptural? This surely can never be.

For then my Salvation will depend, and must, upon the good Will of other People: And their Damnation be so far depending on my good Will, as to be past Redemption, if I do not think fit to join with them, in Things which appear to me more than indifferent, if not perfectly evil.

* Now this is something I cannot understand; neither do I believe it, because it is contrary to Reason, and no where reveled in Scripture, that the Salvation of one Man shall thus depend on the good Will

of another.

What must a Man do therefore in so unhappy, and

a fo miserably divided christian World?

Why he must be sure to hold the catholic Faith; he must be ready to join in Communion with every good Christian, upon catholic Principles; he must endevor to live up to the Rules of the christian Life; he must join in Communion with that Part of the catholic Church whose public Worship and Ordinances appear to him most eligible; he must follow Peace, and be in Charity with all Men; and I think then that he need not fear being saved; tho' he should never be so happy as to see catholic Communion in his Daies; or so universal an Harmony in things external.

CHAP. X.

That if it would not, Papists are of all Men in the most abandoned Condition.

A N D if such a Person may not hope to be saved, I desire to know how any Person in the Church of Rome can expect to be so; since Papists communicate with no Christians but those of their own Persuasion; and have made the Terms of that so strait and exclusive, that no Person, who considers

siders what he does, can offer himself to be admitted there.

For as a Term of Communion, and a Condition of his Admission to a Participation with them, he must believe, and declare that he believes, that the consecrated Waser, or Host, is turned, not onely into the Body and Soul of Jesus Christ; but into his Divinity also: And that thereby it becomes the God and Maker of the Universe; and, as such, is a meet Object of religious Adoration.

Which Declaration whoever deliberately makes, is not onely qualified to profess any thing, and every thing proposed to him; but very near professing him-

felf an Atheist.

For he who professes to believe that the Universe had no other Maker than a Waser God, is but one Remove from him who declares the World had no Maker at all. And whether that Remove be to his

Advantage or no, let others determine.

Whereas Protestants, who agree in Fundamentals, and hold the same Terms of catholic Faith; may easily agree upon external Terms of Communion, if they please; and whilst they do not externaly join with one another, may yet all be internaly united to God and Christ, by the same Faith and the same Holiness, which is much better.

Not that I vilify external Communion, the greatest Blessing upon Earth, and most to be desired among Christians: But they vilify internal Union with Christ, by Faith and Obedience; who set up external Rites, Ceremonys, and Customs in Opposition to, or upon the same Foot of Acceptance with it.



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Of the Marks of Heresy and Schism. Of Episcopal Ordination.

THE next Method our Adversary takes, to prove the exclusive Autority of his Church, is to fix the Marks of Heresy and Schism, as he calls them, upon all the other Churches of the World; and to free that of Rome from them.

In which Case, a Man might expect, that such his Marks should be clearly delineated, and plainly set

forth.

But, instead thereof, he presents us onely with a vain Endevor, to brand all other Christians with the odious Imputations of Heresy and Schism: Which are now to be considered in his Way.

N.C. Now all the Societies who can pretend to the Name of christian, are these, the Nestorians, the Eutychians, the Eastern Church, the Church of England,

the Church of Rome.

Pray, Sir, leave out the Nestorians and Eutychians, and substitute the evangelical and reformed Churches in their room.

N.C. I must beg your Pardon, Sir, I cannot insert either Lutherans or Calvinists; because they are destitute of the least Pretence to the Name of Catholic; as they have neither lawful Pastors, lawful Mission, nor right Ordination.

This you as roundly afferted once before: But when you betook your felf to the Proof of it, how lamely you came off? as, I dare fay, you will again, whenever you fet about it. But for this I shall leave you to be chastised by those who minister in such Protestant Churches: And, believe me, if ever they think this Piece of your Defamation worth their Notice, they will make you run a terrible Gauntlet, for your Pains.

N.C.

N.C. Which, namely, right Ordination, as all the christian World before the Reformation held; and, as the Church of England grants, cannot be given, with-

out the Imposition of Episcopal Hands.

I cannot tell but you may be right, as to the Times preceding the Reformation; but as to the Church of England * I am fure you are not: She has her felf determined for Episcopal Ordinations; and neither can, nor will ever, as I hope, fuffer any Persons to minister in her Church, without them: But against the Ordinations of the Reformed Churches, I am fure the has never determined. Look into her nineteenth and twenty third Articles, and Bishop Burnet's Exposition of them; and tho' you may not submit perhaps to his Arguments; as, I dare fay, you are one of those Persons, who have been most busy in raising popular Clamors against him; yet the Facts there afferted by him, I believe you will hardly have the Confidence to deny; I am sure you cannot disprove them: If you have a mind to try, begin when you will, I am ready for you. Pray, Sir, did not the Church of England always hold the Evangelical and Reformed Churches, to be true Churches, and found Parts of the catholic Church? Has she not always, in her Liturgy, put up her Petitions for the Churches reformed Abroad? How can you say therefore that the unchurches them, or disannuls their Ordination †?

* See Article XXIII. and Bishop Burnet's excellent Exposition

thereupon.

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It is true indeed, the does not receive the Minifers of such Churches into her Bosom without Reordination, as it is called; that is, without the Imposition of Episcopal Hands, and Episcopal Prayers;
which as such foreign Ministers never had before,
why should they result to receive them from our Bishops? If they do it out of Prejudice to our Hierarchy, or Episcopacy, can they be admitted consistently or safely to any subordinate Office in our Church?
If they have no Prejudice to our Church-Government, or Episcopal Ordinations, why should they
result that, which they never had before? viz. the
Imposition of Episcopal Hands.

But that I may not be drawn into a Dispute with my Protestant Brethren, with whom I do not desire to have the least Contest; and with whom I should be very weakly drawn off to engage, when my proper Debate is with you; I do here maintain, that you affert very falsely, that the English Church has granted that there can be neither lawful Pastors, nor lawful Mission without Episcopacy: If you know of any such authentic Act or Deed of the English Church, pray bring it forth, and let it be consi-

dered.

CHAP. XII.

Of the Ordinations of the Reformed Churches.

N.C. E Piscopacy the Reformed Churches have not; consequently not the least Pretence to the Catholic Church: No, nor, if we believe some learned Divines of the Church of England, to the Name of Christians.

For as these Gentlemen reason, no Man can be called Christian, unless he is baptised: Baptism cannot be conferred but by such who have Autority to administer the Sacraments: No Man can have this Autority, but by

lawful Ordination: And this is not, and cannot be conferred, without Imposition of Hands, by lawfuly ordained Bishops: Bishops all these Sects own they have not; consequently not true Baptism nor Christianity.

But if tome Gentlemen of the Church of England are so weak as to argue at such Rate, I ask you, whether you think fuch foolish Arguments are of any Worth? I am fure you will answer, they are not; I am fure you must say they are not; unless you will be to confident as to condemn your own Church of Rome, which admits not onely the Baptism of Laymen, but of Midwives also, in Case of Necessity: And unless you will condemn the Councils of Nice and Constantinople, which allow of all Baptisms conferred in the Name of the Trinity: And unless you will take upon you to condemn the primitively pure and antient Roman Church, which made the first Stand against all manner of Rebaptisations. A quacanque bærefi, if Pope Stephen may be credited: A quibusdam bæresibus, in nomine Trinitatis, if such the Interpretation of Page and Bingham may be regarded.

If therefore you will not, and I am sure you dare not, own the Reasoning of such Gentlemen to be just, we have here catcht you arguing upon false Principles, and such as you must know to be so; than which, I think, there cannot be a more vile Practice, nor a more scandalous Kind of Decep-

tion.

Neither will it serve your Purpose, to say that this is Argumentum ad hominem; an Argument drawn from the Concessions of the Church of England: (tho' you might as well say this, as in the former Case:) For if you know any thing of the English Church, as you ought to do, you must know that she has never so determined.

And to do you Justice, of this you seem not to be insensible, by your not charging the Position upon the Church of England in general; but onely upon such Members of it, as Mr. Lawrence, who the they

might have Zeal enough, had most certainly but little Knowlege of the Subject they had taken in hand, as Mr. Bingham, in his Scholaftic History of Lay-Baptism, has sufficiently informed the World. From whence you may learn, if you please, that the Invalidity of Lay-Baptism, in case of Necessity, is not the Opinion of any Church now established in the World: And that it never was the Opinion of any, but of the Cyprianic Churches, if it was theirs. For the Dispute between the Cyprianic Churches and the Donatists, was not about the Baptism of Laymen, but of heretical Clergymen episcopaly ordained: That between St. Cyprian and Pope Stephen, was in more general Terms: But I do not remember the Baptism of Laymen is ever expresly named. I believe, in those Daies, it was a Case that very rarely hapned; as indeed it is a Case that never should, but when the Necessity is unavoidable. But this must be said for Mr. Lawrence, and those who adhere to him, that tho' Lay-Baptism, in case of Necessity be lawful; Lay-Baptisms, where there is no Necesfiry, do not stand either upon the same Foot of Eguity or Reason; and much less those which are given, not onely in Cases where no Necessity urges, but in plain Defiance to Episcopal Autority and Ministrations: For tho' I will not say even that such Baptisms, conferred in the Name of the Trinity, are void; yet I should be glad to see the Time, when fuch Persons were received to Communion, by the Imposition of Episcopal Hands, and Prayer.



CHAP. XIII.

Of Catholic Faith, Hierarchy, Communion, and Charity.

A ND therefore as to your three effential Marks, or Characters, of catholic Religion, as you term them, catholic Communion, catholic Hierarchy, catholic Faith, I answer,

1. That the catholic Hierarchy we have in greater

Perfection than you have your selves *.

2. That the Protestant Churches are nearer the catholic Hierarchy than you are your selves: For, whether Presbyters and Bishops be the same in Office, or not, as many of your Popish Fraternity have determined; and as the Members of your Church first taught in Europe: Or whether Bishops be jure divino, and of a higher Order than Presbyters, as the Church of England maintains: Whether the parochial Ministers of Mother-Churches are primitive Bishops, or not? or whether they had any Bishops, but Primates and Metropolitans superior to them or not? As these are Points I shall not take upon my felf either to discuss or decide now; I will however make no Scruple to affirm, that such parochial Presbyters are nearer the primitive Form of Church-Government, than either your Cardinal-Presbyters, or Cardinal-Deacons at Rome; nearer than the Lay-Bishops of Germany, or the Cradle-Bishops of your Communion; nay, nearer than your pretended Vicar of Jesus Christ: For where in the primitive Church shall we find Deacons and Presbyters, upon any Pretence whatever, taking Place of Bishops, Archbishops, and Patriarchs, and claiming Powers superior to

See Dr. Maurice of Diocesan Episcopacy, against Mr. Clark; and from him Bingham's Antiquities, Vol. 3. p. 308. Chap. 1. Book 9.

theirs? Where shall we find a sovereign Pontiff in Christendom, for the first thousand Years, till such scandalous Revival of Heathenism? Pray let us hear no more therefore of your catholic Hierarchy ? Pray do not object the Want thereof, for the future, to the Protestant Churches, till such time as you can make out your own Catholicism on this Point better. till fuch time as you can show, which I am sure you never will, that you are nearer in your Forms of Church-Government, to the primitive Patterns, than either the evangelical or reformed Churches, and allow

3. As to catholic Communion, I acknowlege that it is virtute pracepti, heartily to be endevored, where it may be obtained, in virtue of those Precepts, by which we are injoined, in the New Testament, to bold the Unity of the Spirit in the Bonds of Peace: And of those Directions of the Old, which injoin us to go together, into the House of God, as Friends: And with regard to the fignal Advantages which would accrue to the whole Society of Christians thereby.

But I cannot allow that catholic Communion is indispensable where it cannot be had; or so necessary, virtute medii, as a Mean of Salvation, that all Chriftians at this Day, be their Faith or Works otherwise never so evangelical, must be damned, all alike, and together, because they do not actualy communicate one with another: For I think potential Communion, with a good Life and found Faith, sufficient; and question not but it will be deemed so at the Day of Judgment. And if it should not, I am sure there can be no more Redemption for the Members of your pretended infallible Church, than for any other Person: For Papifts are in actual Communion with none but those of their own Persuasion: Neither can any other Christians potentialy, or possibly be in Communion with them, but such as can believe, that a Wafer may be converted into the Divinity of Jesus Christ, and into the Maker of the Universe: And he who can believe this, may be in religious Communion

with any Person in the World! For if to senseless and wicked an Imposition as this cannot bar him, there is nothing elfe that can; for every other degree of religious Phrenzy, or irreligious Profanencis, must be as many Degrees inferior to this, as are the Comparifons and Allusions between the vegetable, animal, sensible, or rational Things of a created World, to the great Creator of the Universe. But the Gentlemen of this Man's Temper, and Church, are so used to deal Damnation about, upon every the flightest Displeasure, or Contradiction, that they care not, in Passion, or to gain a present End, whom it lights upon: For, it is plain, this rash Man will damn the Church of Rome for not holding Communion with other Churches, with the best Arguments he can muster up, rather than not damn the Protestant Churches, for not communicating fo frequently, or so cordialy as they might, with one another: But Thanks be to God, Damnation is not at the Disposal of this wicked senseless Man, or of any of his idolatrous Crew. I wish they would not make, as far as in them lay, a very folemn and ferious Thing. which is dreadful to conceive, and insupportable to bear, contemptible and ridiculous, by their uncharitable, and profane, and antichristian Usurpations of it: For as to the Share thereof which they are pleafed to bestow upon me, or any other Heretic or Schismatic of their own making, I know no Reason we have to regard it, unless it be for their own lakes.

4. As to catholic Faith, as that usually is, and everought to be joined to good Works, we hold it as nocellary as you do your selves, and, as we hope, have it in greater Persection. You have no Reason to deem your selves Christians, but for your Reception of the Scripture-Doctrines of Christianity, as summed up in the three Creeds: And as we receive the said three Creeds, and profess the Scripture-Doctrines of Christianity, in greater Purity than you do your selves, so, upon such account, our Pretence to Ca-

tholicism

tholicism is not onely as good, but much better than

yours.

And as to the Catholicism you pretend to, with regard to the twelve additional Articles of Pope Pius his wicked Creed, we value it not a Farthing. If the faid wicked and antichristian Articles are received in your Church, with that implicit Faith you fay they are, (for upon Examination I am secure no Protestant will, or can accept them,) I am onely forry, that so many knowing, and otherwise well-meaning Men of your Church, to say nothing of the Knaves and Fools, should suffer themselves to be biast by their feeming Interest, and infatuated by their inveterate Prejudices to such a degree. I think it is the most melancholy Thought attending human Nature; and, obliquely, the greatest Reflection upon Religion it self: For every Atheist and Deist will be apt to fay, tantum religio potuit; fuch Slavery of Mind, such Depression of Reason, such Contempt of God, could Religion introduce. But then let him take this along with him, that it is the Religion of Papifts, a Religion which bids Defiance to Sense and Reason, which is capable of such Abuses: True catholic christian Religion, built on the Law of Nature, and compleated by Revelations truly divine, is not at greater Distance from, and Variance therewith, than we are with the Church of Rome.

CHAP. XIV.

Of the Uncharitableness of the Roman, of the different Principles of the primitive Churches.

N.C. A ND here, by the Way, I cannot but obferve, how unjust that intolerable Charge
of Uncharitableness is, wherewith the Protestants incessantly traduce the Roman Catholics, for denying them
Salvation, out of their Communion; since it is evident
that

that one Faith and one Communion is equaly necessary to Salvation. The Absurdity of this has been shewn before.

N.C. And no less evident that the Protestants separated themselves from that Communion and Faith, which Roman Catholics believe, and maintain to be the true Church. What then? N.C. How then is it consistent with our Principles, to allow Salvation to Protestants whilst they continue in their Separation from us? Not at all. Therefore your Principles are bad; therefore they should be changed.

N. C. How can we be deemed uncharitable, for judging according to the known Principles of the primitive Christians, who knew but one Faith, and one Commu-

nion, in which Salvation was to be had.

It is true the primitive Christians knew of but one Faith, the christian Faith, and of but one Communion, catholic Communion, in which christian Sal-

vation might be had.

But then they did not, as you do, confound particular Communion with catholic Communion: They did not confine Salvation to the Members of the Church of Rome onely: They never were guilty of faying most absurdly, that any one particular Church was the whole and sole catholic Church. They always supposed the catholic Church to be, as it is, an aggregate Body of several particular Churches, Eastern, Western, Northern, Southern; they did not insist, that all those several Churches should observe the same Fasts and Festivals, use the same Rites and

has recorded about the different and incompatible Times and Ways of Fasting in the most primitive Churches: Whoever considers that the Cypranic and Asiatic Churches would not communicate with such Heretics as were not re-baptized; and that the Roman and Western Church held those in Abomination that were: Whoever considers, that from the Time of Pope Victor to the Council of Nice, at lease, the Eastern and Western Churches would not agree in celebrating

Ceremonys; have all the same Modes, Ways and Methods, in their public Prayers, and in the Administration of the Sacraments; but holding the Unity of the Faith, in the Bond of Peace, it was their Opinion, that they who received the Articles of the catholic, or truly christian Faith, and endevored to live up to the Rules of the christian Life; that such should be saved by their catholic Faith, and Lives truly christian; without the Observance of such Rites, Ceremonys, Usages, and Observances, which never were either catholic or common to all Christians, or necessary to Salvation.

Herein therefore is your Iniquity, and Contrariety to the primitive Christians; you confine Salvation to the Members of one Communion onely, they believ-

ed it open to all.

You think none but the Members of your own Church shall be saved; they extended the Redemption of Christ, not onely to every Church, a sound Part of the catholic Church, but to every catholic Christian, in each Church.

They had no other Terms of Communion, but reasonable ones; no Articles of Faith, but catholic ones: You have several Articles in your Faith which

Easter at the same Time: Whoever remembers, that in the Time of Ambrofe, there was a Necessity for the good Christian, in indifferent Things, to comply with the Usages of those Churches where he should happen to be; because the Usages of Churches would not give way to each other: Whoever fees the Necessity, and acknowdeges the Weight of those excellent Arguments used by St. Austin, to promote external Compliance in Matters less momentous; because Customs would not yield, whatever good and pious and prudent People might do; will be inclined to apprehend, as I think, that there was not any fuch external Communion among even the primitive Churches of Asia, Africa and Europe, as some may imagine, and as by this Author is pretended. But if there was, so much the greater Pity that there is not now. My Compass does not give me leave to write critical Differtations upon fuch Things as these: Whenever at does, I will endevor to offer something the learned World may be willing to read.

neither are, nor were ever catholic; and Terms of Communion which are no Articles of Faith; such as half Communion, Prayers in an unknown Tongue, and many others.

And which is harder still, you not onely exclude all them, who are not content to join with your public Prayers in an unknown Tongue; but leave out all those to be damned, who are not willing to receive

in one Kind onely.

In one Word, you make not Reason and Scripture, but the Determinations of your Church, the Standards of Faith and Obedience; and condemn, and confign to the lowest Pit of Hell, all those who will not come up to all your Measures, in the minutest Matters; and who will not allow your Church to have been infallible, in all her most trisling Decisions. And if this be not Arrogance, Tyranny, and Uncharitableness, novel, insupportable, and wholy unchristian, I am sure it is not possible to assign any thing that is so.

CHAP. XV.

The Title of Catholic not due to Rome.

N.C. TO prove this Affertion, That the People in Communion with the Bishop of Rome, and no other, are the whole and sole catholic Church of Christ. I lay this down as my fourth Principle.

That whosever separates from, or is excommunicated by the Church, for the obstinate Denial of any Article of Faith, which the Church professes, cannot possibly be a

Member of the Church.

Pray, Sir, what do you mean, by the Church? N.C. I mean the catholic Church. Then your Proposition is this, Whosoever is excommunicated by the catholic Church, is no Member of the catholic Church. I allow it.

N.C.

N.C. I mean by it, the Church of Rome. Then your Proposition is this, Whoever is excommunicated by the Church of Rome, can be no Member of the Church of Rome. I grant that also.

N.C. But that is not what I would be at: This is what I would have, Whosever is excommunicated by the Church of Rome, cannot be a Member of the ca-

tholic Church.

But how do you come at it? Are not here four Terms?

N.C. By taking it for granted, that the Church of Rome and the catholic Church is one and the same Church, exclusively to all others.

But why do you take it for granted that the Church of Rome and the catholic Church are one and the same Church, exclusively to all others?

N.C. Because the Church of Rome and the catholic Church, are one and the same Church exclusively to all others. And surely I may take a thing for granted, which is so.

In Disputation, you may not: Because you are then to prove, and not to take the very Point in Dis-

pute for granted.

You are now to prove, it is your own Proposal, that the Congregation of the Faithful, in Communion with the Bishop of Rome, and no other, are the whole and sole catholic Church.

To do this, you assume an Argument which is nothing to the Purpose, unless the Church of Rome and the catholic Church are one and the same Church. How therefore can such Medium or Proposition be possibly used to prove, that the Church of Rome is the catholic Church?

For this is no other than faying, that if we will grant the Church of Rome to be the Church; as you mean thereby the whole and fole christian Church; or if we will grant the Church of Rome to be the catholic Church; then will you prove it to be the whole and sole Church; then will you prove it to be

the catholic Church; or then you will prove it to be the whole and sole catholic Church.

But what if we will not grant, that by the Church, in all Authors, and at all Times, the Church of Rome is to be understood?

What if we will not allow the Church of Rome and the catholic Church to be the same Church? How will you prove it? It is the Thing desired.

N. C. Why we will always distinguish our selves by the Name of Catholics: We will always stile our Church of Rome the catholic Church: When we speak of the Church emphaticaly, or of the catholic Church, we will always mean the Church of Rome: Whenever any primitive Writer, or christian Author, speaks emphaticaly of the Church, or of the catholic Church, we will take it for granted he means the Church of Rome. Upon these Principles we will argue: And thus will we prove the Church of Rome to be the catholic Church. And from these Ways, and this Method of arguing upon this Point, we will never be drawn off, or diverted.

And if this be the Way you take to prove your Church catholic, viz. by calling it catholic, and taking it for granted, at all times, that it is, alone, catholic; you may go on, for me, as long as you pleafe.

It is enough for me that I have shown my Reader that all the Proofs of your Catholicism are founded upon your own Asseverations and Assertions onely; and made by ringing Changes thus perpetualy, and as it most serves your present Purpose, upon these Terms, the Church, the Church of Rome, the catholic Church. And now convert thereby as many as you can.



CHAP. XVI.

Of catholic Excommunication.

N.C. PRay let me go on. With all my Heart. N.C. Whosever separates from, or is excommunicated by the Church, cannot be a Member of the Church. I grant it, mean what Church you will.

N.C. All such who wilfuly separate from the Communion of the catholic Church, are properly Schisma-

tics.

Provided they are excommunicated by the Church truly catholic; and not by that particular and idolatrous Church of Rome, which is onely catholic in Pretentions; or as to the antient Articles of its Faith, to be found at this Day in the Roman, commonly called the Apostles Creed.

N.C. I say, all who are separated from the catholic Church are Heretics, be their Pretensions never so plausible. Most certainly, if they are onely plausible. N.C. For Dr. Hammond saies it is impossible the Church should give such Provocation, as may justify a Separa-

tion.

Dr. Hammond, by the Church, means the Church truly catholic: And if he had faid, that it was impossible the Church truly catholic should give just Cause of Separation; it had been onely saying, that such Church cannot be supposed to impose sinful Terms of Communion; or that she would cease to be catholic if she did so.

But Dr. Hammond saies no such thing; instead of the Term impossible, he saies, it is hardly to be conceived; and you quarrel with him elsewhere for mak-

ing the Change.

But supposing Dr. Hammond had said it was impossible the catholic Church should give Occasion for a Separation; did he ever say that a pretended catholic Church, or that your pretended catholic Church

could give no just Cause of Separation? who not onely lived and died in a Separation from your Church, but wrote so strenuously in Vindication of fuch his Separation, that for my part I can but admire how any Man can read his Works, and be a Papift still.

CHAP. XVII.

A Recapitulation.

ND thus, Reader, you have before you all the positive Proof my Author produces for the absolute and exclusive Catholicism of his Church: And it amounts to this:

That there is but one catholic Church, one universal Society and general Body of Christians; which, contrary to Reason and Fact, he supposes, and takes for granted, are the Members of his Church; exclusively to all other Christians upon the Face of the Earth.

Upon no other Account, that I can see, but a Surmise of his own, that no Church can be any Part of the catholic Church, without receiving the

Roman Hierarchy.

But because even this Bar will not do; will not exclude the Eastern Churches, nor the English, who have Bishops, he avers falsely, that one Communion is as necessary as one Faith, to all Christians.

Without ever proving, or so much as attempting to prove, that the Communion of Rome is, or ought

to be that Communion.

Notwithstanding which he affirms, that whosoever is excommunicated by the Church of Rome, is excommunicated by the catholic Church.

For no other Reason but this, that, he saies, his Church of Rome is emphaticaly the Church, and exclusively the catholic Church; and that the Church emphaticaly, and the catholic Church exclusively, is no other than his Church of Rome; and that as often as he pleases to say it.

And whether these be sufficient Grounds for Papists to appropriate the christian Salvation to themselves alone, and the highest Attribute of God, Infallibility;

let the Reader now judge.



BOOK VI. CATHOLICIS M.

CHAP. I.

A Review of Mr. Scrieant's Charge of Heresy upon the Church of England, and Dr. Hammond's Defense.



Y Antagonist, the better to introduce, and make out his heavy Charge of both M Ge Herefy and Schism against the Church of England, observes,

That there was formerly a Controverfy betwen Dr. Hammond and Mr. Serjeant, on those Subjects; and thereby takes an Opportunity to acquaint the Reader, what Treatifes Mr. Serjeant formerly wrote upon those Points.

But as he has taken notice also how often Dr. Hammond replied upon him, I am in no Pain for such his Information.

Be pleased, Reader, to peruse the Writings of both; and if any Difficulty remains with you afterwards, on the Protestant Side, I here engage for my self, that I will endevor to make it clear and easie, either by Conference, or in Writing.

Tho' I believe rather, you will admire, upon Perusal, that our Adversary should refer to a Dispute, in which the Champion of Rome was so miserably bas-

fled.

I do not know, nor think, that there is an Instance of a more compleat Triumph in the controversial Way, than is that of Dr. Hammond over Mr. Serjeant.

But it is usual with this Gentleman, not onely to quote the Authors and their very Books, but also the Passages in them, which are most directly against the

Pretensions of Rome.

Which he doth upon a double Infinuation, that fuch Passages are not against, but make for his Purpose.

And upon a Presumption triple also.

1. That no Papist will question any thing, which so good Catholics as Mr. Serjeant and N. C. offer.

2. That no Papist will so much as hear, much less admit, any thing which Dr. Hammond, or such vile Heretics as he tender in Proof of their Schism; and against so just and righteous a Cause as is that of Rome.

3. That few Protestants will be Judges of the Matter in question; and that fewer still will have Books,

Leisure, or Inclination to turn to them.

In all which Cases he fancys, that from the most unjustifiable Premisses he may come at what Conclusion he pleases.

And there is nothing more certain, than that weh Advantages as these are often taken on the Popula Side, to the Deception of many unthinking and less

wary People.

But as such evil Machinations as these, like greater Guns, recoil upon the Assailants, if they are not well and duly fixed and planted, and that with many more Dislocations, and Fractures, and Deaths, than they

were defigned to scatter;

So we shall instantly see, that the consident Appeal made here to Dr. Hammond's Works, and the Perversion and Distortion of his Words, when truely and duely set forth, tend mightily, and can onely serve to the Shame, Reproach and Consusion of Papists; by showing what vile Artifices they and their Advocates will use, but seemingly to gain their Point, and but for a little Time, till the Truth can be discovered; and by manifesting, that they neither do, nor ever will stick at any Artifice, Subtersuge or Sophism, by which any Advantage may be gained, tho' in Appearance onely.

It is true indeed, that as some Men spread false Storys in order to attain those Ends, which when gained, sufficiently skreen them from the Missortunes, tho' not the Scandal of Detection; so Papists, can they but gain Proselytes by these Means, care not at all how much they are exposed or exploded by other

Protestants.

But then methinks all Protestants should be aware, and sufficiently upon their Guard against such horrible Practices, and the wicked Abettors of them: And that Papists themselves, who have not shut both their Eyes and Ears against Conviction and Reason, might be prevailed upon thereby to lay aside their Prejudices and Inveteracy.

And as each of these Dispositions would make our own People safe, and our Adversarys as candid, and as well inclined as we desire they should be; so it is hoped that the Illustration of the Instance before us

may be of Use to such good Purposes.

CHAP. II.

Of the Guilt of Schism: That the truly Catholic Church can give no just Cause of Separation. But that the pretended Catholic Church hath so done.

N.C. OW to know what relates to our Purpose in this Dispute, you must know that Dr. Hammond paints Schism in its true Shape: And as the Fathers and Primitive Writers had done before him. Representing, That it is Carnality; contrary to Charity; the Foundation of all Heresies. That there is scarce any

Crime so great as Schism.

As he means thereby a Crime terminating in its felf, or in a single Person: Inasmuch as, a Crime terminating in a single Person does, and can hurt but one. A contagious and infectious Crime, as it has more Malignity, so is it more to be avoided, as disfusing its Venom to a great Number of People, for which Reason Dr. Hammond affirms, That on such Accounts, neither Sacrilege, personal Idolatry, or even Parricide, are near so bad

That it is very hard, if not impossible, to receive such a Personal Injury from the Governors of the Church,

as to make a Separation excusable.

That it is impossible, not only according to St. Austin, but also in its self, that the Church truly Catholic should give such Offence. Manifestly, Because neither the true Doctrines, nor Duties of Christianity can give any such Offence.

N. C. Thus far the Dr. and indeed very right. Well, however, I am glad to hear Dr. Hammond fets forth Right at first; I shall, doubtless, have the better Chance, as I hope then, to bring him back safe and

home again.

N.C. Onely where the Fathers condemn him and his Party: That is, When those Words of the Fathers which

which were true of the Church of Rome, in their Days; or are true of the Catholick Church now; when those Words applied now fallaciously to the pretended Catholic Church of Rome will not hold good.

N.C. He, Dr. Hammond, softens them a little. For Instance, Whereas Ireneus (speaking of the Catholic Church of Rome of his Days;) says absolutely, That it is impossible to receive such an Injury from it, as

sould make a Separation lawful.

Dr. Hammond, speaking of the pretended Catholic Church of Rome now a-days, says, favourably enough, that it is bard to conceive, that she should give such Of-

fence.

Nay, that it would hardly have been possible to have conceived, that a Church, pretending only to be Catholic, should impose such, and so sintul Terms of Communion, of Idolatry, and Creature Worship, as are enjoined and practised at Rome; had not the many Backslidings, and Apostacies of Rome from the true Catholic Faith, verified those sinful and shameful Impositions in Fact, which the most fruitful Invention would hardly otherwise have thought possible.

Well then, Dr. Hammond, as you say, having made a small Alteration in the Words he cited from Irenaus and St. Austin, when he comes to accommodate them to the Case before him: The Question is whether he was right or wrong in so doing? And thereupon I maintain,

to be Catholic, should give just Cause for a Separation, Dr. Hammond was to blame for changing the Impossible of Ireneus into these Terms, hard to be

conceived, if not impossible.

But if it be not impossible, however hard to conceive; that a Church pretending to be Catholic should give such Offence, that then Dr. Hammond was right,

in changing the Term impossible, into those other, hard to be conceived.

So that Dr. Hammond is in the right, but not otherwise, if this Proposition be true. A Church pretending to be Catholic may give just Cause for a Separation.

And that such a Church may give just Cause: That there may be a just Cause, and more than one, for such a Separation, both Mr. Serjeant and you al-

low; for you have granted, p. 13.

I. That a Separation is just when it is necessary. As supposing such a Church should impose fintul Terms of Communion on us.

2. If the Authority pretended to by such a Church, for such her sinful Terms of Communion, be, as in your Case it is, and in all such Cases it must be, A

manifest Usurpation.

But such Application you will not allow, because you say the Dr. distinguishes between the Catholic Church, and the Church truly Catholic, which is all one as Reason, and Right Reason are the same; and so say I too: And so knew Dr. Hammond before either of us were born.

And therefore his Distinction was not between the Church Catholic, and the Church truly Catholic, as you very unfairly represent it: But between the Church truly Catholic, and your Church of Rome only Catholic in Pretension, as may easily be seen.

And therefore you need not trouble your self to find out a Reason, why our Archbishop brought so heavy a Charge against Popery; nor fancy he did this in Favor of Dr. Hammond, whom at such time, it is likely, he never thought of. I will venture to give you the Reasons for once, why he charges the Church of Rome with maintaining Doctrines contrary to Sense, Reason, and Scripture.

1. Because such Charge is true. 2. To caution his Hearers against admitting the senseless Doctrines of Popery. 3. To warn all those who are so unhappy

as to receive them, to quit your dangerous Communion forthwith.

But however, tho' I have thus, as I hope, justified Dr. Hammond, as to any Alteration in Words cited, or rather appropriated by him; yet N. C. will not leave him thus, but will thunder out Mr. Serjeant's Argument against him and us; which is, as he saies, enough to open any Man's Eyes, who has not sworn never to see the Sun.

Well, Let us have it however. The Strength of it hitherto is only according to your Opinion, and my Comfort is, in such Cases that is not worth a Rush.

CHAP. III.

That the Separation of the Church of England, is not grounded on Probabilities and Conjectures, but upon just Exceptions and Grounds.

Mr. Serjeant's Charge of Herefy and Schism confidered and exploded.

Serj. No Man in his Wits, much less any Body of Men, ought to separate from the Church of Rome, or withdraw from its Autority, Major Pro-unless they had a clear and evident Conviction, that such Separation was absolutely necessary; and that the Autority pretended to by the Church of Rome was a manifest Usurpation.

Minor, or Affumption.

But Dr. Hammond and his Party are so far from having any such Evidence or Conviction, that nothing is pretended to by them, but bare Probabilities and Conjectures.

Therefore it is the last Degree of Madness in Dr. Hammond and his Party to persist in their Separation.

Conse-

I not

I not onely deny your Assumption, Sir, but I object against it, as conceived in the most injurious and dishonourable Terms.

Had you onely assumed that we have produced nothing but Probabilities and Conjectures, you had talked like one of your own Popish Fraternity; and I could readily conceive that you was so silly, ignorant, and bigotted, as to believe, that we had never been

able to produce any thing elfe.

But to affirm that we pretend to nothing but Conjectures, when in every Protestant Book we undertake to make it as clear as the Sun; and when to us it is so, whatever it may be to you: That those who adore Wasers, Images, Reliques, and dead Men, are guilty of Idolatry, the same and to the full as gross Idolatry, as ever the Heathens practised:

And that you do this under the * Veil and Cover of those silly Pretenses and Excuses, which the Heathens alleged in Behalf of their Idolatry; and which were exploded, and justly exposed by all the Primi-

tive Writers, as incompetent and insufficient:

I say, when you know this, or might have learned it, from Bishop Stilling fleet's Treatises of the Idolatry of the Church of Rome; and all other † Protestant Writers, who have written upon that Subject:

When such our Demonstrations and Convictions are in Print, and referred to by us every Day, as oft-

en as such Point comes under Debate.

For you to tell your deluded Votaries, or those weak, and credulous People you design to delude thereby; that we pretend to nothing but Probabili-

^{*} See Bishop Stilling fleet's Idolatry of the Church of Rome, and his several Desenses of it.

[†] See Burnet's History of the Reformation, Collier's Church History in the Beginning of the Reign of Queen Elizabeth.

ties and Conjectures, in Justification of our Separa-

Is one of your most notorious Untruths: One of those gross Fassities wherewith you lay in wait to catch and deceive them, who are not sufficiently upon their Guard, against your many Forgeries and Falsifications.

CHAP. IV.

That the Church of Rome hath not Demonfiration on her Side: In what Sense Dr. Hammond saies the Church cannot give Offence.

The Continuation of Mr. Serjeant's Charge by N. C. Refuted.

N. C. B UT what if I not onely prove that the Protestants have nothing but Probabilities and Conjectures on their Side; but that we have all possible Demonstration on ours? What then? Why, then you will prove, that the Protestants cannot have so much as Probability on their Side.

N. C. I begin then first as to Heresy.

Whoever separates from, or is excommunica-N. C's. ted by the Church of Rome, for the obstinate Major. Denial of any Article of her Faith, cannot be a Member of the Church of Rome. But those Minor. of the Church of England are excommunicated by the Church of Rome, for the Denial of some Articles the Church of Rome believes. Therefore Confethe Church of England is not a Member of the quence. Catholic Church. I deny your Consequence, Sir: Prove, if you can, that it follows; Because the Members of the Church of England are excommunicated by your Pope at Rome, that therefore they fland excommunicate from the Catholic Church. Prove

that the Catholic Church, and the Church of Rome, are one and the same Church.

N.C. I will prove that afterwards. Remember, however, that your pretended Argument is no more than a Quibble, till you have done what you never can perform.

N.C. However, pray let me go on. I think you had better clear as you go; but take your own Way.

Second Argument.

N.C. All such who wilfully separate from the Catholic Church, of Rome, let their Pretenses be what they will, and never so plausible, are properly Schismatics:

But the Church of England hath separated Minor. from the Church of Rome upon Pretenses plau-

fible onely, and not justifiable:

Therefore the Church of England is schif- Consematical. Consequence.

What do you mean, Sir? Your Medium or intermediate Proposition, is the Point in Question. The Point to be proved by you is, that the Causes of our Separation are not justifiable. To prove this you assume, and affert that they are not justifiable. Do you take this to be Proof, Sir? What is this but begging the Question? Do you think we shall grant it you? And can you not prove it then, unless we grant it you? Pray, Reader, observe what Sort of Proof here is! Nothing but Assertion, and Assertation.

N.C. I say farther, the Church of England is schifmatical, because Dr. Hammond tells us, that it is impossible the Church truly Catholic should give such a

Provocation as may justify a Separation.

Supposing Dr. Hammond does say that the Church truly Catholic can give no such Cause, doth it sollow that the pretended catholic Church of Rome can give no just Cause of a Separation from her?

N.C. Yes, because the Church truly catholic, and the

Church of Rome is one and the same.

At your old Sport again, of afferting, but not proving. But Affertions will not pass upon us for Proofs, whatever they may do upon other People.

And besides, did not Dr. Hammond very prudently, as is now plain, distinguish between the Church of Rome, catholic onely in Pretension, and the Church truly catholic? And did not you question with him for so doing? Nay, did not you fall foul upon him, for wisely changing the Term impossible, into those other Terms, bardly possible, bard to be conceived?

With what Face therefore could you suggest, that Dr. Hammond should say, that it was impossible the Church, as you mean thereby the Church of Rome,

should give just Cause for a Separation.

Some People need have good Memorys. Can you hope to make any Man believe this was Dr. Hammond's Opinion, when that great and good Man died in Separation from your Church, and justified himself in so doing to his dying Day?

Do you think you can impose such shameful Insinuations as this upon your own People? Perhaps you

may.

But I am persuaded no Member of the Church of England, no impartial Person, who considers what you suggest in this vile Manner, will away with it.

N.C. Well, we will let Dr. Hammond alone then; but I have not done. Enough however for this Time.



CHAP. V.

That the controverted Doctrines of Popery are not catholic.

Another of N. C.'s pretended Arguments confuted: The Opinion of those Reformers who are cited by him truly stated.

Third Argument.

N.C. W Hatever Society of Christians ob- Major. flinately denies several Articles believed by the catholic Church, in my Sense the Church of Rome, is heretical: p. 47.

But the Church of England denies Transub- Minor. stantiation, the Sacrifice of the Mass, and ma-

ny other Points, believed by the catholic, I mean the Church of Rome:

Therefore she is beretical.

Confequence.

I am forry I must trouble the Reader, to tell you so many times over, that this is the Point in Dispute, and to be proved by you, without which your pretended Argument is nothing worth, viz. the Church truly catholic, and the Church of Rome pretendedly so, is one and the same: And yet if you cannot prove this, you cannot prove from it, that the Church of England denies some Doctrines held by the catholic Church, because she denies some held by the Church of Rome.

If you do not make good these Points, your afferting them never so often, will never prevail with us.

N.C. Those Points I will prove afterwards. Till then pray, therefore, let us hear of them no more: Do not say that we reject such and such Articles of the catholic Faith, till you have proved them to be Articles of the true christian catholic Faith.

CHAP.

CHAP. VI.

That the Protestant Separation was not from the whole Christian World: That the Words of our Reformers do not declare so much.

N.C. Will prove something equivalent to your Demands now, if you will hear me: I can prove that the Church of England separated from the Communion of the Church of Rome, and all in Communion

from ber.

You cannot, Sir: For the English Papists, by Order from the Pope, withdrew from the English Reformers in Queen Elizabeth's Time, after they had, for the first ten Years, conformed to the English Service. But supposing we withdrew from you, what then?

N.C. I can prove that the Church of Rome hath always stiled her self catholic; that she hath, at least ever since the Reformation, appropriated such Title to her self, and her self onely. You need not, Sir.

N.C. I can prove that to separate from Rome, is to separate from all the Christians in the World. How

10?

N.C. Because there are no other catholic Christians in the World but our selves. Enter Hospinian, White, Jewel, &c. They are here, Sir, with Words in their Mouths. N.C. Let them speak out then.

Hospinian*. Luther's Separation was from all the

World.

What do you mean by those Words, Sir?

^{*} Luther, in his Preface to Sylvester, laid down these Positions: That we are not to believe the Doctrines of Men, but prudently to weigh all things, and embrace what is agreable to the Word of God: And that no Doctrine was to be received, tho' never so specious, besides that which was left us by the Prophets and Apostles. Skeidan. Book 1. Part 3. lib. 3. p. 44. Edit. Bohun. & passim.

Hospinian. I mean, that before Luther set up for a Reformer, he was in actual Communion with the Western Church, and in potential Communion with all Churches, who would join with him upon the Terms of the Roman Communion.

But that when Luther separated from Rome, he was in actual Communion with no Church; there being then none near enough for him to join actualy in Communion with; but that he was potentialy in Communion with all other Christians in the World, and as far as any Man ought to be; as he declared himself ready to join in Communion with all those who maintained the catholic Doctrine of Jesus Christ, according to his Gospel.

White. Popery was a Leprofy breeding so universaly in the Church, I mean the Western Church, that there was no visible Company of Men in the World, I

mean the Western World, free from it.

If Popery be a Leprosy, do you not think all Men should withdraw from the noisom Insection of it? White. Yes I do, Sir: And have withdrawn my self

thereupon.

Jewel. The whole World, this Western World, was overwhelmed with Ignorance, and bound by Oath to the Pope. Do you not think such was an unreasonable Servitude, and fit to be rejected?

Jewel*. My Apology for the Church of England will.

I hope, convince every Man I so think.

Whitaker.

Quod si docemus sacrosanctum evangelium Dei, & veteres Episcopos, & ecclesiam primitivam nobiscum agere; neque, non sine justa

^{*} Clamant hodie passim nos esse omnes hæreticos, discessisse a fide, & novis persuationibus & impiis dogmatis ecclesiæ consensum dissipavisse—— nos ab ecclesia catholica tumultuose defecisse, & nesario schissmate orbem terrarum concussisse—— priscorum Patrum, & veterum Conciliorum autoritatem pro nihilo putare—— se autem nihil prorsus immutasse; omnia verò, ut ab Apostolis tradita, & ab antiquissimis patribus approbata, ad hunc usque diem, & per tot secula retinuisse.

Whitaker. In Times past, no Religion but the Papistical had Place in the Church, I mean the Western Church. Was it not high time then to reform the Western Church? Whitaker. I think so truly.

Bucer. All the World erred in the Article of the real Presense. Tillotson. We are not to follow the whole

World in an Error.

Calvin †. They, the Papists, made all the World drunk: All the Kings and People of the Earth, from the first to the last. Therefore it was high time to think of being sober.

justa causa, nos & ab istis discessisse, & ad Apostolos veteresque Christianos rediisse.

Si illi ipsi, qui nostram doctrinam fugiunt, & sele Catholicos dici volunt, apertè videbunt omnes illos titulos antiquitatis, de quibus tantopere gloriantur, sibi excuti de manibus—— speramus neminem illorum ita negligentem fore salutis suæ, quin ut velit aliquando cogitationem suscipere, ad utros potius se adjungat. Juelli Apol. This Apology, and the Defense of it in English, used to be chained for public Perusal in Churches: And well doth it deserve to be turned into modern English, revised, and placed there again.

At nùm ita nos delirare putas, ut quando veram & Christi catholicam ecclesiam significamus, de vobis unquam vel per somnium cogitemus? Priùs itaque necesse est, probes (quod nunquam facturus es) vestrum cœtum esse catholicam ecclesiam, quam Scripturæ sensum—— illum esse evinces, quem vestri homines sequuntur.

Whit. contra Duraum. Oct. Lond. 1583. p. 135.

ne ab exitiali tot flagitiorum participatione divellamur?

In hunc modum bodiè nos vexant Romanenses, & imperitos terrefaciunt ecclesiæ nomine, quum capitales sint Christi adversarii quin potius Jerusalem a Babylone, Christi ecclesia a Satanæ conjuratione, hoc discrimine dignoscenda est, quo cas inter se Christus distinxit. Calv. de verà as falsa Ecclesia, lib. 4. Instit. c.2.

or

N.C. Methinks you are not so serious as the Case requires. Who can forbear smiling to hear you quote John Calvin in Favor of Rome? Are they not his Words I have cited? Yes, most gricvously perverted. N.C: Is it not fair to take Advantage of the Words of an Enemy? Yes, if it be a fair Advantage.

But as you have in a certain Place cautioned me not to dwell on Words, when we are rather to consider what the Authors mean by them: Let me here give

you back your own Advice again.

The Point to be proved is, that a Separation from the Church of Rome is a Separation from the catholic Church.

Prove now that any of the Authors you have cited are of this Opinion, and reckon them, so far forth,

on your Side.

But this is something you know you cannot do. They were strenuous and constant Opposers of your pretended Catholicism, and did bring such Arguments against it, as Papists could never withstand. Such

and no other, than we adhere to at this Day.

To pretend therefore to prove from their Use of two or three general Words, such as Church, World, and the like, that it was their Opinion, that to separate from you, was to divide from the whole catholic Church; because you are, forsooth, the onely Catholics in the World; when they maintained the contrary all their Lives, and at their Deaths; namely,

That they themselves were potentialy in Communion with the whole catholic Church; and ready to communicate actualy with all those who would join with them, in professing Christianity, according to

the Gospel of Jesus Christ:

But that Papists were in actual Communion with no Christians; and could not be potentialy in Communion with any but those of their own most polluted Church: Because no catholic Christian could, or would have any thing to do with their idolatrous Practices:

When you know, I fay, that fuch were the Allegations of Luther, Bucer, Calvin, &c. against you as Papilts; and that the Reformers thereupon had your pretended catholic Church of Rome in the extremest Abomination; and that they called all Christians out of your Communion, as from a Babel of Idolatry,

Tyranny, and Superstition:

I say, when you do, or should know all this, before you cite Perkins, White, &c. or their Writings; and that, before your Endevor to challenge their Words, and your Attempt to pervert them to your own Meaning, from their true Intention; in order to persuade your Reader that a Separation from the Church of Rome, was in their Judgment a Separation from the whole catholic christian World,

Is the worst Sort of Chicanery; is a Chicanery upon Words, contrary to the Intention of the Authors, and their Meaning in them; and therefore to

be treated onely with Scorn and Contempt.

CHAP. VII.

That a Separation is justifiable from a whole idolatrous World.

N. C.'s Inference from the aforesaid Authoritys, exploded.

N.C. THE Sum of this Cloud of Witnesses amounts to this: Before the Reformation there was no Religion in the World but the Roman Catholic; or, as the Reformers stile it, the Papistical; and that the aforesaid Points, which they call Popery, Leprofy, Ignorance; were universaly believed as Articles of Faith, by all the visible Companys of Christians in the World. p. 54.

And if this be true, the Church of England, which denies those Truths, must deny some Doctrines believed

to be of Faith by the rubole catholic World.

Yes indeed, if what you conclude be true, the Church of England is both heretical and schismatical. But as the Authors you cite are very far from thinking so, it is plain also, that their Words import no

fuch Conclusion; for they onely set forth,

of the Reformation, and for some Time before, almost over-run the whole World, as they meant thereby this Western World of ours; for that was the religious World, for, and with the Reformation of which, they wholy and solely concerned themselves.

For they had no immediate Concern with the Eastern Church, or World; as they knew the Western Church had no Correspondence or Communion therewith, since the Time of Photius.

2. That they separated themselves therefore from the Western Church, or World; which they did not then allow to be, and which in no just Sense can be

called the whole catholic Church, or World.

3. That they did not separate themselves from the Eastern Church, nor concern themselves with the Southern Churches of Africa, Abyssinia, &c. any farther than by declaring,

That they were potentialy in Communion, and ready to join actualy in Communion with all fuch as would communicate with them upon the Terms of

the Gospel.

4. That they did not trouble themselves to consider whether the whole christian World, too much, in their Time, gone off from the primitive Churches, was as idolatrous, and corrupted, as the Church of Rome was, or not.

5. Because it was their Intention alone, to reform their several Churches, by the Word of God, and the primitive Patterns; as far forth, as they found fuch primitive Patterns agreable to Reason and

Scripture.

6. That they did not employ their Hours in confidering how many had gone aftray from the true Christianity, or how long; but how their own Churches might most speedily and effectually be brought back thereunto?

7. For that had the whole christian World, as you falsely allege, been then as far sunk into Idolatry and Superstition, as is your present Church of Rome, and as it was in their Daies; they would have made no more Scruple than the primitive Christians did, of separating themselves from a whole idolatrous World.

That such is their Meaning, is, I think, past Contradiction true, from the Places referred to in their Works: And now take what Advantage you can, of

the Words produced by your felf from them.

CHAP. VIII.

That a Separation from Rome is not a Separation from the catholic Church.

N.C. Hat the Church of England is schismatical, is as evident, as that she is heretical: For if Schism be a wilful Separation from the Church, as it is defined by all Christians. What then? What is this to the Church of Rome? N.C. It is to the Purpose, because the Church, that is, the catholic Church, and the Church of Rome, are but one and the same Church. Do all Christians take them to be so? N.C. Not all that profess Christianity, but all should.

But if they do not, who gave you Autority to infinuate from them, that a Separation from the Church, that is, as you say, the catholic Church, was a Separation from the Church of Rome. N.C. It follows, if we are the onely Catholics. But pray do not make all other Christians call themselves Schismatics.

but do you prove, against the rest of Christendom, that they are fo: For there are other Christians, Eastern and Southern, as well as Protestants, who do not allow of your appropriating the Title of catholic to your felves.

To allege therefore that all Christians allow Schism to be a Separation from the Church, and to fuggest from thence, that they mean from the Church of Rome, when you know the contrary, is something worse than equivocating upon the Word Church; is

downright Falfification.

Prove therefore a Separation from Rome, is a Division from the catholic Church, and we ask no more. N.C. I have told you so often enough. You have told it so often, perhaps you may believe it your self; neither do I want to know that it is your common Affertion. It is not onely your common Affertion, but your onely Subterfuge: For thus, when you are at a Streight to prove something in favor of your Church of Rome, you prove fomething, commonly, nothing to the Purpole, and of the catholic Church; when you have proved fomething, as you think of the catholic Church, you apply it, right or wrong, to the Church of Rome.

And tho' Papifts have often been reminded of this, yet will they perfift in such their Equivocations: But tho' they should never depart therefrom, I hope there will be no farther Occasion to caution my Reader against such tricking and foul dealing for the future.





BOOK VII. CATHOLICISM.

CHAP. I.

Of the Eastern and Greek Church: Their Agreement and Disagreement with Rome.



HAT N. C. hath faid of the Greek Church, in order to deprive the Eastern Christians of all their Right to Catholicism, that so the glorious Title of the catholic Church may be wholely and solely applied to his

most corrupt Church at Rome, comes next to be confidered; and may be reduced to these two Heads.

1. He afferts that, as to Points of Doctrine, the Greek Church, in the main, agrees with his pretended catholic Church of Rome.

2. That the faid Greek Church, and all the Eastern Members of it, are no Part of the catholic Church, as they are in a wicked and damnable Separation from

the Church of Rome. For thus he alleges:

1. N.C. As to the Points in Controversy between the Church of Rome and the Protestants (viz. Transubstantiation, the Sacrifice of the Mass, Prayers for the Dead, Invocation of Saints) they are as firmly believed by the Eastern and Greek Churches, as by the Roman Catholics. For Proof of which he cites these Words of Sir Edwyn Sandys.

With

With Rome they agree, the Greek Church and Eastern Christians, in the Opinion of Transubstantiation, and generaly in the whole Sacrifice and Body of the Mass; in Praying to Saints, in Auricular Confession, in offering Sacrifice and Prayers for the Dead; and in these without any, or no material Difference: They hold Purgatory also, and the worshipping of Pictures. I reply*,

1. That there is indeed seemingly a greater Harmony between the Eastern and the Western Church of Rome in these latter Daies, as to the Points mentioned by Sir Edwyn, than there was a few Centurys

past.

2. That there are still several remarkable Differences remaining between them, as to those Points, in

which they the most seemingly conspire.

3. That there are other Matters in Dispute between them, as warmly debated, and with as little Prospect of Reconciliation and Adjustment, as are the Controversys between the Protestant Churches and that of Rome.

4. That those in which they differ from the Church of Rome, cannot be pleaded against their Catholicism, but upon such a Foot, as must unchurch also the pretended catholic Church of Rome.

ment of the Eastern Christians, with the Western Church of Rome, in Points as to which they, the most seemingly, conspire; nor their Disagreement with the Protestant Churches, as to those Cases, in which either those of the Greek, or Roman Commu-

^{*} I acknowledge my felf obliged to the learned Mr. Chishul, for that Account of the Greek Church which I have here fet down, who not onely fet me right where the Drs. Smith and Lovel, and Father Simon might have missed me, but helped me to a Sight of the Works of Dosithens, and other Books that are scarce in Europe; and who will one Day, I hope, give us as compendious, and a more full and exact Account of the present Eastern Church, than any as yet extant.

nion, have departed from the Doctrines, or Usages of the primitive Church, can be pleaded in Bar; or to the Prejudice of the Catholicism of the said Protestant Churches.

CHAP. II.

The Opinion of the primitive Greek Church, concerning the Eucharist.

I. A S to the Point before us, as to Transubstantiation; I consels, it appears from the Acts of the last Synod at Jerusalem, and the Writings of the Patriarch Dositheus thereupon, that there is seemingly more Harmony at present between the Greek Church and that of Rome, as to the most absurd Article of Transubstantiation, than there was an Age before; and that the poor Greeks have at last been prevailed upon, thro' the Artisices and Contrivance of the Latins, to admit both Name and Thing.

But, if they have so, we are sure, in this respect, they have most sadly degenerated from the Wisdom of their Fore-sathers; who maintained a Doctrine much more rational and scriptural, and in direct Op-

position thereunto.

Namely as Dr. Grabe * hath proved from Justin Martyr, Ireneus, and St. Cyril of Jerusalem; and as Bishop Burnet, not to mention others, had observed before him; that after the Prayer of the Invocation of the Holy Ghost, (upon Consecration of the Elements, still in Use in the Eastern Church,) a Virtue did descend upon the holy Elements from above, entitling them not only to be called, but to be to all

^{*} See Justin Martyr's first Apol. Edit. Grab. p. 128, 129. & Grabe in Ireneum lib. 4. c. 34. Bishop Burnet on the 28th Article, p. 334. Cyril of Jerusalem Cat. 4ta. Claude reponse à Mr. Arnaud. lib. 3.

Intents and Purposes, of such as piously received them, the Body and Blood of Christ; the Species of

Bread and Wine still remaining.

And as it is evident from the Authoritys alleged, and many others that might be produced, that such was the Opinion and Judgment of the antient and primitive Greek Church concerning the Eucharist; fo that it continued so at least to the latter End of the eighth Century, is evident from the fifth Constantinopolitan Council, held under Conftantin Copronymus Anno 754, which Dr. Cave with just Reason stiles the eighth General Council; and which determined against the Doctrine of the present Church of Rome, as directly and plainly as can be, that the confecrated Elements are not literally the Body and Blood of Christ, but onely facramentally so, as they are the Types and Images of his Body and Blood; and the onely Resemblance of both, that ought to be in Use among Christians.

And I think it is plain from Mr. Claude's Collections against Mr. Arnaud, that such continued to be the Opinion of many of the principal Members of the Greek Church, if not of the Greek Church its self, for several Ages after. Which is and may be farther consirmed from this Observation; that as the Word Transubstantiation was never heard of in the Latin Church till the latter End of the eleventh Century, so neither was the Word persolwois (purposely afterwards coined) in Use among the Greeks; nor the Transubstantiation of the Latins, meant thereby, admitted among the Greeks, till some Ages after.



CHAP. III.

That Transubstantiation is but lately introduced among the Greeks.

T is true indeed, that as the faid eighth General Council foon grew out of Repute with the Greeks, and that (thro' the Intrigues of Rome and the wicked Empress Irene) as the second infamous Council of Nice was substituted in the Place of, and received as the seventh General Council, both by Greeks and Latins; that the aforesaid Doctrines (viz. that the Eucharistical Elements were the onely proper Representations of Christ's Body) became less acceptable to the foolish Greeks; and that they have, ever fince the said infamous Council of Nice, been more and more enclined to believe the confecrated Elements to be literaly the Body and Blood of Christ. But then it is as true also, that the first Synodical Determination, which has tied them fast down to Transubstantiation, was not made, even at Ferusalem, till the Year 1671.

Not but that Dofitheus, the then Patriarch of Jerusalem, in his Defence of Transubstantiation, and the Acts of the said Synod, does pretend, that such is the antient Doctrine of the Greek Church, and that it is Traditionary and Apostolical. But as it is easy to observe, that his Autorities are all novel, or else nothing to the Purpose; as it is evident from the Writings of the primitive Greek Fathers (which we have in greater Perfection, and which without Vanity we may pretend to understand better than the modern Greeks do themselves) that all the Allegations made from their antient Writers, or which can or may be made in Favor of Transubstantiation, must be and are either impertinent or fallacious: fo, I think, it is from thence sufficiently manifest, that there was not, in the former and purer Ages of the Church,

that

that Harmony between the Latins and the Greeks, as to Transubstantiation, which there seemingly is at

present.

And what I have faid of Transubstantiation, I might urge also as to the * Worshipping of Images, which Sir Edwyn hath observed to be in Use among the Greeks; and which Use was no more the Doctrine of the Greek Church, till after the faid eighth General Council; then it was the Doctrine of the Latin Church, and of those German, French, and English Churches (which were then reputed eminent Members of the Latin Church) till after the Council of Frankford; as is evident from the Carolin Books, and the Works of our famous Countryman Aleuinus still extant, tho' the Acts of the faid Council of Frankford are loft; or, more probably, fallen into Papistical and fallacious Hands; into the Power of Persons who dare not publish them, lest the Doctrine of their Romist Church should stand condemned thereby.

And this may suffice as to the first Head; under which I obliged my self to make it appear, that as to those Points in which the Eastern Church and Western one at Rome the most seemingly agree; that the Greeks, as to such their Agreement, are not at greater Variance with, or Distance from, the Protestant Churches, than they are from their own primitive Churches and Writers. But then I farther ob-

ferve and allege,

^{*} See Dr. Cave's Histor. Litterar. de Aleuino, & libris Carolinis, & concil. Francofurdensi. Dallæum adversus Latinos, Spanhemii hist. Imaginum.



CHAP. IV.

Eight Points of Difference still, and insuperable, between the Latins and Greeks, as to Transubstantiation.

2. THAT there are several remarkable Differences still remaining between the Latins and Greeks, as to those Points in the which they the most seemingly conspire.

To prove which, I shall first instance again as to Transubstantiation; which is a Point, I own, in which they most seemingly conspire, the not without several remarkable and irreconcilable Differences.

1. As first, the † Greeks worship the Elements before Confecration, and their Prayer of Invocation, well nigh, if not altogether as much as they do after their Eucharistical Sanctification; which the Latins bitterly inveigh against them for, as confounding the Adoration due, as the faid Latins fay, to the Body and Blood of Christ after Consecration, with that Reverence or Respect which is or can be due to the Elements before it. Now tho' this be a plain Indication, that they have not the same, and as high Notions of a consecrated Host, as the Latins; yet do they defend such Practice by the pretended Apostolical Traditions of their Church, as strenuously as the Latins can any of the modern Usages and Customs of their Church; neither do I believe, that they will ever be persuaded or diverted therefrom.

2. The Greeks do not hold, that the Change in the holy Elements is made at the same time the Latins most tenaciously believe it to be. For the Greeks maintain, that the supposed Change is made in the Elements by the Descent of the Holy Ghost, and as-

[†] See the Doctors Smith and Covel under these Heads,

ter the Prayer of his Invocation; as their Forefathers also did, as to their Change of Appropriation, or Sanctification.

Whereas the Latins contend against them, that it is not made at such time by the Descent of the Holy Ghost, in Consequence of his Invocation; which neither is, and for many Ages hath not been in Use in the said Latin Church; but by the Priestly Pronunciation of these effective Words, This is my Body; which is more unlikely and irrational still, if possible, and something which the Greeks will never consent to, or believe.

3. As the Greeks over-do the Matter extremely, and that in the Opinion of the Latins, as to their Worship of the Elements upon their Designation; so do they fall as much short in their Adoration of the Host after Consecration, as those of the Church of Rome pretend, in that the Greeks pay very little more Adoration after the pretended substantial Change,

than they did before.

Which is however, as we conceive, a plain Argument that the Greeks do not one way or other think justly upon the said Subject Matter of the Eucharist; as also that the Doctrine of Transubstantiation has not as yet got full Possession of their Minds, nor captivated them to such a Degree, as it has the thoughtless Devotees of Rome.

4. The Greeks still communicate in both Kinds, which the Church of Rome doth not, and, if she can help it, never will again; Half-Communion tending so much to * magnify the Priest's Office; and run-

ning

^{*} How much the pretended Power of translubstantiating the Elements tends, in the Opinion of Papists, to magnify the Priests Office, cannot possibly be set forth more fully, than from some Words I shall subjoin both in French and English from the Sermons of Mr. Bourdeloue, the most celebrated Preacher in Paris of his Time, whom Bishop Burnet remembers to have seen in great Repute there in his last Trip to France.

ning thro' the whole Body of her Mass, which must be entirely altered, not without a severe Impeach-

Le subtil Pere Chrysologue parlant de l'incarnation, dit, que c'a été un marveilleux changement de le Verb: devenir de Dieu, Homme; de Juge, Coupable; & de Seigneur, Esclave: De Deo in Hominem, de Judice in Reum, de Domino in Servum. Il se fait, mes freres, dans la consecration d'un Prêtre un pareil changement. Que dis-je? tout opposé, & neantmoins aussi prodigieux: car nous voyons un homme devenir, pour ainsi dire, un Dieu, commander à un Dieu, disposer à un Dieu. Voila, en un mot, la panegyrique d'un Prêtre: Les Prêtres ne sont plus les hommes, les sont des Dieux. A l'autel nous sommes des Dieux por l'onction que nous avons receu, & pour le pouvoir que nous a été donné pour consacrer un Dieu. Ne considerez pas s'il est homme, mais admirez l'autorité qu'il a sur le corps de Jesus Christ ——S'il est donc Dieu—resusez-vous de l'obeir, de l'econter, & de respecter? Sermons pour les tous jours de Carême, pour la Merdi de second semain, tome premier, p. 217, 218, &c.

The subtle Father Chrysologus, speaking of the Incarnation of our Lord says, there was a marvellous Change, when the Word, from a God, became Man; from a Judge, became a Criminal; from a Sovereign, a Slave. There is a like Change, my Brethren, in the Consecration of a Priest. What do I say? every way the Reverse, but equaly prodigious. For we see therein a Man, as I may say, become a God, and gaining thereby a Right to command a God, to dispose of a God. Observe, in a word, the panegyrical Title of a Priest. Priests, after their Consecration, are not Men, but Gods. At the Altar we are made Gods by the Unction we receive, and by the Power that is given us to consecrate a God, consicere Christum. Do not therefore for the suture look upon a Priest as a Man, but admire the Autority which he has over the Body of Jesus Christ. If he then is a God.

do you refuse to hear, to obey and respect him?

Whoever has a mind to read more of this nonfenfical and blafphemous Stuff, may find it in the Place referred to. And yet I question not but even this nauseous Flourish was heard with Transport, which we cannot read now without Horror: so great is the Power of Superstition and Enthusiasm, that when the Mind is captivated there-

by, the more gross the Idolatry, still the more pleasing.

I desire my Reader only to peruse the Sermon referred to (tho' there are several others of the same fort in Bourdeloue's and other French Volumes) to satisfie himself that we do not charge Papists salsely, when we say that Transubstantiation, Auricular Confession, Purgatory, and the like absurd Doctrines, are kept up amongst them to magnishe the Priest's Office, which yet is however he most wretchedly exposed thereby: so ridiculous is it to take off the Regard due thereunto from its true Basis, and to rest it upon any alse Bottom whatever.

ment of her Infallibility, if ever the Cup be restored

to the Laiety again.

5. The Greeks not onely still communicate in both Kinds, but dip the Bread in the Wine, and so give both together. From which it is evident, they do not allow the Popish Doctrine of Concomitancy, namely, that the Blood is contained in the supposed Body of Christ, upon which the Half-Communion of Rome is sounded, or Communion in one Kind onely; which the Greeks by no means think sufficient, and for that Reason always give their Bread dipt in Wine, and so both Kinds together.

of these Words of our Lord, John vi. 53. Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you. Which they interpret grossy, literaly, and inconsistently, as has been before ob-

ferved.

In which their most absurd Interpretation, tho' it is evident they are palpably mistaken, yet they act more consistently therewith, as did the *Latin Church also for many Ages, in communicating Infants, † than the present Church of Rome doth in keeping them

from facramental Participation.

For if no Person whatever, as the Greeks contend, and as most Latins (when they are hard prest upon the Point of their carnal Manducation) will allow, can enter the Kingdom of Heaven without literaly eating our Saviour's Flesh and drinking his Blood; then is it certainly most barbarous to withold any Person therefrom, or even any Infant.

7. The Greeks communicate with unleavened Bread onely; whereas the Church of Rome, and Western Christians in general, make use of leavened in the

Lord's Supper.

^{*} See the Proofs of this collected in Dallao de usu Patrum.

⁺ See Bishop Burnet on the 28th Article, as before.

Now tho' this may seem a Point of no great Confequence, and tho' they who judge that indifferent things should not either way be too rigorously insisted on, might be willing to give it up; yet I must tell you, that both Greeks and Latins are of another Opinion: for neither would the Church of Rome advance, nor the Greek Church recede one Pace therefrom (the more Shame for them both) to procure the strictest Union and Coalition in the World.

And thus have I shown you, that the Greeks at present interpret these Words carnally, This is my Body, and so tar forth admit of Transubstantiation, both Word and Thing; that yet, as to this Point in which they seemingly most conspire, there is not so perfect an Harmony amongst them, as N. C. is pleased to set forth, and as Papists are ready to declare upon every Occasion.

For, it is plain, I have been able to discover seven Points, in which their Eucharistical Doctrines are widely different, or else perfectly inconsistent, and I

shall afterwards assign one more.

CHAP. V.

Other unsurmountable Difficulties between the Churches of Rome and of the East.

A GAIN, Worshipping of Images is another Point the Greeks hold, and in which they seemingly most conspire with the Latins. But even upon this Head, in two remarkable Respects, they

vaftly differ from them.

1. For though they allow the Use of Pictures in Churches, as do also the Evangelical or Lutheran Churches in general, and as the Church of England doth in some very particular Cases; yet can they by no means be prevailed upon to admit therein either a graven or a molten Image; concluding, that such

Usage would be as perfectly contrary to the Tenor of the second Commandment, as we do our selves imagine it to be.

2. Tho' they admit Pictures of the Saints, of the Virgin Mary, and even of the Humanity of the bleffed Jesus; yet will they by no means suffer any Em-

blem or Representation of God the Father.

And so far are they from picturing him like an old Man sitting upon a Throne, as the Latins do, that they hold such Practice in the extremest Abomination, and would as soon represent and worship all the Beasts and Visions of the Revelations, as they would the Vision of Daniel in this Particular.

3. Prayer for the Dead is another of their Doctrines, in which they seemingly most fall in with the La-

tins. But then,

1. They allow of no middle State, nor of any Refervatory whatever for Souls till the Day of Judgment. Tho' I take that to have been the Doctrine of the Primitive Greek Church*.

2. As they allow of no intermediate State, they own no Purgatory, nor any of the Popish purgatorial Doctrines vainly and craftily built upon it; as is evident from the Disputes they had with the Latins upon this Head, and which are also continued to this

Day.

4. As to praying for the Dead, which is something very different from praying to the Dead, and much more ancient, here again they seemingly fall in with the Latins. But they who have lived amongst them, and have had farther Opportunities of learning their Opinions, and observing their Practices, than the transstory Knight ever had, † inform us, that the Difference is realy greater than he might imagin: For that

† See the Adoration of the Cross in Festo Parasenes in the Mass-Book, of which more hereaster.

^{*} See Bishop Pearson on Christ's Descent into Hell. See Primitive Doctrines revived, published by Dr. Hickes.

Worship of Saints is nothing but a Dulia, a Worship of Respect and Honour; whereas the Latins not onely worship Images, but the Cross also with Latria, with sovereign and the highest Adoration; so far are the Greeks every way from agreing with the Latins, as to those Points in which they

feemingly most conspire. But then also,

3. There are still several other Matters in Debate between the Greeks and Latins, and as warmly *disputed, and with as little Prospect of Reconciliation and Adjustment, as are the Controversies between the Protestant Churches and that of Rome: Such as the Popish Doctrine of Purgatory before mentioned; and the two grand Articles most in Estime at Rome, tho' most † disputed, the Supremacy and Infallibility of the Romish Church, or Pontist; neither of which in any sense the § Greeks ever could or will be brought to allow; and without the Acknowledgment of which, they must be at as great a Distance from, and in as perfect a Separation as we are from the Church and See of Rome.

† See the History of Sylvester Syropulus, publisht in Greek and Latin

by Dr. Creighton.

CHAP. VI.

Their Agreement in some Things no Bar to the Catholicism of the Protestant Churches.

4. BUT fourthly; Those Points in which the Greeks differ from the Church of Rome, cannot be pleaded against their Catholicism, but upon such

[·] See Cyrilli Patriarchæ confessionem, in corpore confessionum.

[§] The Greeks are at this day so far from communicating with the Latins, that they will not officiate at any Altar where the Latin Service has been performed, till it is purged, as they term it, and confecrated anew. See Dr. Smith's Account of the Greek Church.

cles

such a Foot also as must unchurch the pretended catholic Church of Rome.

For what at last are the Points of Difference respectively between them, but their vain and childish Traditions? which both pretend equaly and alike to be primitive and Apostolical, and which neither of them thereupon will in the least recede from.

Thus for Instance, the Greeks have a Custom of offering and blessing, but not of consecrating, with their sacramental Bread, ten Particles of other Bread; which they believe to obtain a relative Holiness, by being placed upon the Pattin near their consecrated Bread, and which they offer to the Virgin Mary, to the Apostles, and to such other departed Saints as they think fit to make a Commemoration of.

They have also upon Festivals and great Daies Koλύδων προσφορά, an Oblation of boiled Wheat and Fruits, in which they communicate; and several other superstitious Practices, in which no other Christian does or will partake with them.

As also the Latins have their Agnus Dei, their confecrated Roses, their Baptism of Bells, &c. which the Greeks will no way be concerned with.

Now as both these agree, both Latins and Greeks, in the Constantinopolitan Creed, which I take to be the very *Terms of the catholic Faith, and more strictly so than those of any other Creed whatever; I desire to know whether these Persons in any sense may be termed catholic Christians, or not.

If they may not, then it must be for this Reason, Because both Greeks and Latins, to the catholic Arti-

^{*} Imperator Gratianus, Valentinianus, & Theodosius—Cunctos populos quos clementia nostra regit, in ea volumus religione versari, quam Petrus Apostolus tradidit Romanis—Hoc est, ut secundum Evangelicam Apostolicamque doctrinam Patris, & Filii, & Spiritus Sancti, Deitatem unam, sub pari Majestate & sub pia Trinitate, credamus. Hanc legem sequentes, Christianorum Catholicorum nomen jubemus amplecti; reliquos dementes, vesanos judicamus. Cod. Institute. See also Hist. Tripar. lib. 9. c. 7.

cles of their Faith have added several vain and soolish Traditions, traditionary Usages, and Articles of Faith, or, more properly, Terms of Communion. And then

If one of these two, either Greeks or Latins, are not catholic Christians, chuse which you will, because to their catholic Faith they have added several superstitious Practices and most uncatholic Terms of Communion; then cannot the other be any more catholic, because they also have added several superstitious Practices, and uncatholic Terms of Communion.

of the Eastern Christians with the Western Church of Rome, as to those Points in the which they the most seemingly conspire; nor their Disagrement with the Protestant Churches, as to those Points in which either the Greeks or the Latins, or both have departed from the Doctrines and Usages of the primitive Churches can be pleaded in Bar, or to the Prejudice of the Catholicism of the said Protestant Churches.

Because we do not build our Pretenses to Catholicism upon external Communion, or our agreeing therein with others; but upon our Maintenance of such of the Articles of the Christian Faith as are agreable to Reason, reveled in Scripture, and summed up in the Nicene Creed, and the two other Creeds

corresponding thereunto. But then,

If to these the only true catholic Articles and Principles of the Christian Faith; if upon this catholic Foundation, in which all the Christian Churches in the World, Latin, Greek, and Protestant agree; either the Greek or the Romanist will heap up and add an intolerable Weight, and insupportable Load of superstitious Practices, traditionary Opinions, human and childish Inventions, and will go on to make them Terms of Communion, till it is not possible for those Protestants who equaly hold the same catholic Articles of Faith, to join in the same Terms of Commu-

nion and outward Worship, how can we possibly help it? As Protesters against such their human Traditions, we cannot have external Fellowship with them; but as Catholics in our Charity as well as Faith, we not only pray for them, but hope, that for the sake of such the catholic Principles of their Faith, and their Zeal towards God, they may be saved, tho' such their Zeal as to Externals be not, as we conceive, altogether according to true Christian

Knowlege.

And thus does it appear, as I think, my Popish Antagonist, that you have no great Reason to boast of your Agrement with the Greek Church in some Respects; nor any Foundation to unchurch them as to others; and that as your Pretenses to Catholicism, and theirs are, and onely can be founded upon your Belief of the Articles of the Nicene Faith, as reveled in Scripture, and summed up in the Constantinopolitan Creed; which catholic Articles of the Christian Faith we as firmly believe, as either of you do; neither can those of the Greek or Latin Communion have any greater or better Pretenses to Catholicism than we the said Protestant Churches have.

And if your Pretensions to the catholic Faith of the Nicene Creed, held by us, as well as by both of you, cannot upon that or any other Account be greater than ours, I am sure your Pretensions to catholic Communion cannot; as neither of you communicate with any others but those of your own Persuasion; neither Latins with Greeks, nor Greeks with them of Rome, or any other Church whatever.



CHAP. VII.

The Greeks no Schismatics from Rome: They do not protest against the Doctrine of the Procession from the Son, but the clandestine Insertion of the Filioque.

I AM now come to N. C.'s Charge against the poor Greeks, by Virtue of which he pretends to prove that the Eastern Church is not catholic; because it is in a wilful Schism, and in a damnable Separation from his pretended catholic Church of Rome.

2. N.C. As for the Greek Church, it is notoriously known, that the chiefest Reason of their Separation from the Church of Rome was, because this Church asserted the Procession of the Holy Ghost from the Father and the Son, which yet the Protestants hold to be catholic Doctrine.

This is notorious indeed! the most notorious Un-

truth, one of them, which was ever written.

For the first, the chiefest, and onely Cause of Separation, was, the pretended Supremacy of the Church of Rome; her not onely receiving Appeals from, but Persons condemned in the East; and the sovereign Autority she claimed over Churches, Councils, and Creeds; in Virtue of which the Filioque was not afferted, as you say, but clandestinely and without Autority inserted into the Nicene Creed.

It is true indeed, the Protestant Churches do hold the Procession of the Holy Ghost from the Son to be true Doctrine. But it is one thing to maintain, that a Doctrine is true; and another to insist, that it may be inserted into the common Creed without common Consent: The one of these is a Right every Church has a just Claim to; the other is such an Exercise of an arbitrary and despotic Power, as no Church can form any just Pretensions, or equitable Title to.

Besides,

Besides, tho' you Papists take such Renunciation of the enormous and tyrannical Power of your Church to be both Heresy and Schism, you should not interfere in our Controversys, if you do not know that we Protestants are of another Opinion. Our Bishop Stilling sleet hath largely demonstrated, that the Greeks are in no Schism upon this Account; that the Opposition of the Greeks thereunto, who own, or at lest till very lately did own the Thing, would onely be a less significant Controversy about Words, would the Latins wave that sovereign and supreme Autority, by which the said Filioque, or the Procession from the Son, was arbitrarily and clandestinely inserted into the Nicene or common Creed.

And therefore, had you been disposed to have spoken properly and truly, you should not have said, that the Assertion of the Filiague, or Procession from the Son, was the chief Ground of the Separation of the two independent Churches, the Greek and the Roman; but that the Assertion of that lawless Supremacy was so, by which the said Clause was arbitrarily and clandestinely inserted into the common Creed.

CHAP. VIII.

That the Greeks did not submit and unite themfelves to the Church of Rome in the Council of the Lateran, at Lyons, or at Florence.

N.C. A ND no less evident is it, that the Greek Church did recant their Error concerning this Point, and all other things wherein they differed from the Church of Rome, three several times.

1. In the Council of Lateran, where the Patriarch of Constantinople affisted in Person. Now to this I

reply,

1. That the Greeks did not allow themselves to have been in any Error at the Council of Lateran;
O 4 neither

neither did they admit the Procession from the Son then, nor the supreme Power by which it was autoritatively inserted.

2. * There was then no Union effected. Some Overtures indeed were made to the Greeks, not of Submission, but Reconciliation, which yet however came to nothing.

2. N. C. In the Council of Lyons, where the Greek Emperor and other the Representatives of the Greek

Church affifted.

There was indeed a kind of Union by † Force at that Time; the Emperor Michael Palæologus, in the Extremity of his Affairs, and to gain the Affistance of the Latins, who would do nothing in his Favour without his complying seemingly with their hard Terms, constraining the Patriarch and Eastern Bishops then present to a formal Acceptance of them.

But at their Return home, nothing instantly was heard but loud and repeated Protestations against the said forcible Submission and Complyance; the Emperor making no more Scruple to declare, than the Bishops, and with them the whole Greek Church unanimously, that they the said Greek Church did not think themselves any longer or at all obliged to a Complyance with those Terms, which the extreme Necessity of their Affairs had forced them seemingly, or for a Time to yield to, and whilst they were under the Pope's Power and Keeping at Lyons.

3. N.C. In the Council of Florence, where the

+ See the Centuriators and Authors cited by them upon this Coun-

cil, Cent. 13. Du Pin as before.

^{* 2.} So then the Union of the two Churches was entirely broken under Andronicus did any body endevor to establish this Union again?

A. I shall speak of that in the following Centuries, sub titulo Greeks and Greek Church; where you will see, that the Union of the Greek and Latin Churches was often attempted, but that those Projects of Union did not take effect. Du Pin's Eccles. Hist. Vol. 3. Engl. p. 187.

Greek Emperor, the Patriarch of Constantinople, and

many Greek Bishops were present.

What Submiffion the Greek Church made at Florence, the History of * Sylvester Syropulus doth abundantly testify; as well as the base Arts and vile Methods used with the Emperor, Patriarch, and Bishops, to extort a Submission from them.

And of what Efficacy that was, and how long it held, the last Synod held at Constantinople may abundantly demonstrate; wherein the stout and steady Refusal of Marcus Eugenicus, Bishop of Ephesus, was highly extolled; every thing done at Florence was immediately and fynodically rescinded, and the Breach left as wide as ever it was before, and as irretrievable as it is at this day.

And here I can but admire at your pleasant Conceit, and unparalleled Confidence, in charging the poor Greeks with Schism; as if they ever were a Part of your Romish Church! as if they ever acknowleged yours to be the whole and sole catholic Church! or as if they ever made any Recantation of their Oppofition to your pretended Supremacy, fovereign and

despotic Autority over Councils and Creeds.

Whereas they have always held their Church to be a found Part of the catholic Church; to be upon a Parity and Level of Autority with yours; ανευπύ-Seuv G and independent of any Power upon Earth; and their Patriarch of Constantinople ever fince the Council of Chalcedon to be next in Dignity and Honour, & minimo proximus intervallo to your supreme Pontiff at Rome: And how justly they insist upon the Catholicism and Independency of their Church, being before feen, as I have now no farther Room or Time, so is there no great Occasion more particularly to endevor to wipe off the Dirt of that Schism you fo unjustly and preposterously cover them with.

^{*} See the History of the Council of Florence by Sylvester Syropulus, as above.

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CHAP. IX.

The Popish Argument from Prescription, That the Pope was once Patriarch of the West; but never more.

N.C. * HE Bishop of Rome, at the Reformation, was acknowleged Patriarch of the West; and did exercise Patriarchal Jurisdiction for nine hundred Years and more; that is, from the Time of Austin the Monk, over the English Nation: Is not such a Prescription therefore a sufficient Title?

* And here I think it no improper Place to take Notice of a Reflection, which the late Dr. Edwards of Cambridge hath been pleafed to make, upon one of the greatest Men of our Church, and

one of the best Books that hath ever appeared therein.

1. He faies, above half of the two Volumes of The Code of the English Church, consists of obsolete and antiquated Laws, of no Use row. 2. That the learned Author should not have revived the Constitutions about Missals, Masses, Concubines, Holy Water, Relicks, Pilgrimages, &c. left some should be tempted to have a Kindness for them, when they see them. Idol. p. 396. Now to these Ob-

jections, I reply,

1. That the faid Codex is an historical Account of the Laws and Constitutions of the English Church, from its first Foundation to this Day. 2. That it is strange, so faithful, impartial, and original Account should less please any Man, who pretends to be a Gentleman or a Scholar. 3. That it looks as if a Man had but a very indifferent Notion of fuch Things, who supposes a Person may have a tolerable Perception of our present Ecclesiastical Laws, without an Insight into those Popish Constitutions from whence they were reformed. 4. That it is extremely partial, as well as false, with regard to Popery, to suppose, that the old Popish Usages and Customs are so amiable, that there is Danger, lest at first Sight Men should be enamoured of them. 5. That it is no less injurious to the Church of England and Protestant Religion, to suggest, that we do not act prudently and fafely in disclosing the Sources from which we spring; that our present Ecclesiastical Laws cannot bear a Comparison, nor fo much as a Juxta-Position, with the obsolete Rites of Rome. If any other Person had said or suggested any thing like these, what would not the faid Doctor, in his Life-time, have replied? Or rather, not have faid?



1. I answer: There was a Time when the Bishop of Rome was acknowleged as Patriarch of the Western Church; and by the English Nation also, for near the Space you mention.

2. But that he ought never to have been acknowleged in any farther Capacity than that of Patriarch

of the West.

3. And that Patriarchal Rites are very different from those he claims at present, as Vicar of Jesus Christ, and supreme Lord in Spirituals, over the whole christian World.

4. That the Prescription you mention is not a sufficient Title for the Continuance even of such his Pa-

triarchal Power among us.

of the West; and therefore we need have no more Words about that, nor as I think about my second Proposition: For as you contend here for his Patriarchal Power onely, you do in effect drop all the Papal Pretensions paramount and superior thereunto. Of which more hereafter.

As to my third, that the Papal Pretentions are now very different from, and superior to all Patriarchal Rights; I will produce an irrefragable Evidence, no other than the fifth Canon of that wicked Lateran Council, which first established Transubstantiation, and several other Abominations, and which is so mightily magnified by you thereupon.

Can. III. * Renewing the antient Privileges of the Patriarchal Sees, we enact, with the Approbation of this

^{*} Antiqua Patriarchalium fedium privilegia retinentes, sancimus: ut post Romanam Ecclesiam (quæ disponente Domino (ubinam precor) super omnes alias ordinariæ potestatis obtinet principatum, utpote mater universorum Christi sidelium & magistra (horrendum mendacium.) Constantinopolitana primum, Alexandrina secundum, Antiochena tertium, Hierosolymitana quartum locum obtineant reservata cuilibet propria dignitate. Ita quod, postquam eorum antistites a Romano Pontisice receperint pallium, quod est plenitudinis Pontisicalis

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this boly and general Council, [observe the Stile in which Pope Innocent dictated to this pretended general Council we enact, That after the Church of Rome, (which by our Lord's Appointment bath obtained the Principality above all other Churches, and their ordinary Powers) (as she is the Mother and Mistress of all the Faithful in Christ Jesus,) we enact, That the Church of Constantinople shall hold the first Place and Rank; the Church of Alexandria the second; the Church of Antioch the third; of Jerusalem the fourth Place of Precedency, before other Churches; so that the Bi-Shops of those Sees, (after they have receiv'd their Palls from the Pope of Rome,) (which is the Enfign, Mark or Token of the Plenitude of his superior and pontifical Power, as he is the High Priest of Christendom,) may, namely the Patriarchs above-mentioned, may lawfuly give the Pall to their Suffragan and inferior subject Bishops, as we do to them.

After they have taken an Oath of Fidelity and Obedience from them, with regard to their own Patriarchal Powers, and have received a Profession of canonical Obedience from them, as their Patriarchs; and have also received from such their subject Bishops, Sponsionem, an Assurance or Security also, for their Obedience to the

See of Rome.

I think I need not cite any other Autoritys, to prove a thing, which hath been well known in Christendom, this Western Part especially, more than five hundred Years, viz. That the Pope of Rome claims Powers more than patriarchal, and superior to them.

Pontificalis insigne, præstito sibi sidelitatis & obedientiæ juramento. Licenter & iph suffraganeis suis, pallium largiantur. Recipientes pro se prosessionem canonicam, & pro Romana Ecclesia sponsionem obedientiæ ab iisdem, &c.



CHAP. X.

In what Sense N. C. challenges Patriarchal Power's for the Pope: Popish Equivocations.

BUT the Reader may wonder, perhaps, how N.C. dare make so open a Profession of so great an Untruth as this is, that the Pope of Rome claims none but Patriarchal Powers over us; and one, for which a Native of Italy would most certainly be put into the Inquisition.

But he will the less admire, when he observes hereafter, that he doth this onely, as the Term Patriarch is by him interpreted into the absolute Supremacy,

and vicarious Power of Jesus Christ.

And so it is but consounding Languages, and making the Sense and Meaning of Words arbitrary and precarious, to salve the rotten Cause of Popery; and then the Advocates of Rome may dwindle their High and Mighty, and Infallible Pontiff into a Patriarch; or raise him to be the Vicar of Jesus Christ at Pleasure: For these Words, and all others, in their Way of speaking, mean nothing but as they would have them upon all Occasions.

For thus these Terms, Supreme Pastor, Infallible Judge, Lord in Spirituals, Sovereign Pontiss in Christendom, the Vicar of Jesus Christ, &c. mean nothing but Patriarchal Rights, when Papists are hard put to

it, by Protestants.

But when the said Papists are to make a Profession of their Faith at Rome, or in a Popish Country, before the Inquisition, then even the single Term Patriarch, which is common to the Bishops of Constantinople, Alexandria, Antioch, Jerusalem, &c. and which the Pope disdains, as much as he doth the Title of Bishop of Rome, and of the Diocese of Rome; is, and may be raised by Papists, to the Plenitude of a Supreme, and of an Absolute, of a Sovereign

vereign and Pontifical Power: Nay, into the infallible, and vicarious Power of Jesus Christ, in such a manner as to help Papists to escape Conviction, both

in Protestant and Popish Countries.

And if this be not a rare Art now; and those most infallible Pretensions, which are supported and onely can be upheld, by such Tricks and Arts, such Perversion of Languages, and such Distortions of the true, proper, and distinct Meaning of Words, let the Reader now judge.

CHAP. XI.

Of the Rights of Primates, Metropolitans and Patriarchs: That our Archbishops are true Metropolitans.

If Y Adversary having yielded that the Power the Pope can claim over the Western Church, or Church of England, is onely Patriarchal: In order to show farther, that the Powers the Pope of Rome now challenges for himself, and his Church, of which he is the Head, the Life and Soul, and Ruler; are very different from, and inconsistent with all the Patriarchal Powers, included in the Rights of a Patriarch, and acknowleged as such; let us consider what are the Rights of a Primate, Archbishop, Metropolitan, and Patriarch.

1. + Then let us remember that all Bishops are equal, as to their Right; and that not one of them

[†] Ubicunque fuerit episcopus sive Romæ, sive Eugubii, sive Constantinopoli, sive Rhegii, sive Alexandriæ, sive Tanis; ejusdem meriti, ejusdem est & sacerdotii. Potentia divitiarum, & paupertatis humilitas, vel sublimiorem, vel inferiorem episcopum non facit. Cæterum omnes Apostolorum successores sunt. Hieron. Evagrio. Barrow of Supr. p. 224.

has any spiritual Powers superior to the other; as all the Apostles were equal, and all their Episcopal Suc-

ceffors equal in Power.

That in the Beginning of the second Age of Christianity, when any Difficulty arose, the Bishop aggrieved called together his neighbouring Bishops to a Council*; in which some one of them presided as a Moderator, or Primate; as the Bishop first in Order, and for Order sake, among them.

That towards the latter End of the fecond Century, such Presidency was given in Africa, for Peace

fake, to the Senior Bishop +.

In Asia and Europe, to the Bishops of the first or greater Sees; first with regard to the greater Dignity and Power of those Cities, over which they were Bishops.

* Thus those Synods were convened, after the Example of the first Council at ferusalem, of which both St. Cyprian and Tertullian make frequent Mention: Some of the Canons of which probably

occur, among the apostolical.

E præmissis videre est metropoleon, & celebrium civitatum episcopos, in Europa, pariter atque in Asia, aliqualem in provinciales suos primatum habuisse, iisque prælatos suisse, priùs quàm ducenti a nativitate Christi anni essuissent reliquum est ut eundem

morem in Africa oftendamus 6 11.

Sed mirari subeat qua ratione hæc consuetudo in ecclesiam introducta sit, ut licet episcopatus ubique gentium unus. Idemque sit; unus tamen in unaquaque Provincia cæteris præesset, & majorem quam reliqui autoritatem haberet. Hoc sane ordinationis, qua sit episcopus, virtute, nemo sibi vindicare potest. Quippe qua omnes equalem potestatem curamque sibi commissam habent—— Nulla hujus institutionis vestigia videre est, quam ab ipsis ecclesia primordiis obtinuisse, pro comperto habemus. Quapropter dubitare non licet, quin aliquo saltem modo, ad ipsos Apostolos referatur. Idem. in Cap. pradist.

That in the third Century, the Title Metropolitan came in, for the same Reason; and was confirmed to the Sees of Rome, Alexandria and Antioch, by the Council of Nice, in the Beginning of the fourth, where the Word Metropolitan first occurs, though doubtless it was in Use before.

That the Title of Archbishop was consequent there-

upon in the fourth Century.

That the Term Patriarch was not common in the fourth, nor current till the †Council of Chalcedon in the fifth Century; tho' it seems to have owed its Rise to that Division of the Roman Empire into four Dioceses, or Governments, by *Constantine the Great, which he made towards the Middle of the fourth Century. From whence it follows,

1. Consequently, that the Rights of Metropolitans

and Patriarchs are either Ecclesiastical or Civil.

1. ‡ Ecclesiastical, as founded on the Grants and Concessions of the suffragan Bishops, and their People, and given by Provincial, National, and General Councils. Or else,

2. Civil, as their secular Judicatories, temporal Powers and Revenues, are the Donations and Endowments of Princes and States, and of such as are im-

mediately subject to them.

That, therefore, tho' their Rights as Bishops are divine and apostolical; that as Primates, Archbishops, Metropolitans, and Patriarchs, their Rights are not divine, or unalienable, but subject to National Coun-

* See Bingham's Origines, lib. 9.

[†] Can. IX.

[‡] Patriarchs are an human Institution: And as they were erected by the Power and Prudence of Men, by the same they may be disfolved. The Patriarchate of the Pope beyond his own Province doth not subsist upon any Canon: Is Invasion or Assumption. It is not a patriarchal, but another Sort of Power which the Pope doth exercise. See more Corollarys to the same Purpose, in Barrow's Account of metropolitical, primatical, and patriarchal Jurisdiction. Supr. p. 255. & passim.

cils, and the Supreme Civil Power. From which

it follows,

That the divine Rights the Pope claims, of an abfolute Supremacy, infallible Judgment, and uncontrolable Dominion, are very different from the ecclefiastical or temporal Rights of a Patriarch: And that
they are neither apostolical, nor unalienable; nor
such as can be supported against Sense and Reason,
Liberty and Property, Christianity, or the Charter
of the Gospel, by any Prescription or Pretensions
whatsoever.

For as the open, notorious, and obstinate Idolatry of any Bishop, or See, forfeits the Right such idolatrous Bishop or See can have, to preside over, or precede other christian Bishops, and Sees: So,

The Bishop of Rome having been for some time before the Reformation, and ever since the Reformation, the greatest Idolater in this Western World, did thereby forfeit all the Patriarchal Rights and Powers he ever exercised over us, into the Hands of the English Church and Nation; who both in their Ecclesiastical and Civil Capacity, as Prince and People, in the Virtue of National Synods, and the Supreme Parliamentary Civil Power, did devolve the same upon the two Most Reverend Primates and Metropolitans of York and Canterbury for the Time being.

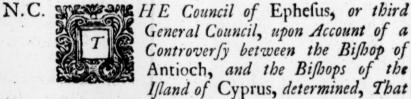
And as the two said Archiepiscopal Sees have ever since, and are now filled and governed by two Right Reverend, Learned, and Pious Fathers of the English Church; so may their said Ecclesiastical and Temporal Rights, together with the Divine and Apostolical Rights of their Episcopacy, be continued to them and their Successors, by a willing Prince, and our National Church, till Time shall be no more. Amen.



BOOK VIII. CATHOLICIS M.

CHAP. I.

A Defense of the English Reformation: Of the Council of Epheius, and a customary Right of Ordination.



if a Primate or Metropolitan was used to ordain the chief, and suffragan, or inferior Bishops of a Nation, be had a customary Right so to do; but not otherwise.

But would your Bishop of Rome now be contented if our Metropolitans were onely to be ordained by him? N.C. I believe at present he would be contented with less; be contented if they would onely receive their Palls from him.

But must they not then take the Oath of canonical Obedience to him, and pay fomething for it?

N.C. Most certainty.

Why then do you contend that the Pope should ordain them onely? N.C. Because I know he would annex proper Conditions thereunto. Therefore we will have nothing to do either with him, or them.

This

This is much like the Trick of Reunions trumpt up by the French King, after the Peace of Nimeguen; by means of which he defigned to draw in all Flanders, Holland and Germany, to his Subjection; in virtue of the Concession of a sew Towns, and their suburbicary Provinces; and had realy so done, if he had been let alone:

But as those his ravenous and ridiculous Pretensions gave Occasion to the long War in King William's Time, and to that grand Alliance, which in the Time of Queen Anne had well nigh put an End, not onely to the Gallican Pretensions, but to the very Being and Sovereignty of His, pretendedly, Most

Christian Majesty:

So I question not, but in God's good time, the unreasonable Pretensions and Exactions of the Pope, Court, and See of Rome, will be the Destruction, not onely of all papal, sovereign, and unreasonable Dominion over the Consciences and Souls of Men; but also make Way for the Recovery of antient Discipline, christian Liberty, and apostolical Order. Quod suo tempore faxit Deus. Amen. God grant, in his own time.

In the mean while, however, commend me to the Man, who asks seemingly but a small Favor; but if you grant that, will infer as much more as he pleases from thence. Thus are our People deluded; and for this Reason should they be most careful of their Concessions.

CHAP. II.

Such customary Right forfeitable by Idolatry.

N.C. NOW supposing the Matter of Supremacy in Dispute between Rome and the Church of England, were to be referred to the Council of Ephesus, I make these two Enquirys.

R 2

1. Whether the said Council of Ephesus would not have adjudged the Pope to have a customary Right, from the Time of Pope Eleutherius, or at least of Austin the Monk, and Pope Gregory, to ordain the Primates and suffragan Bishops of England?

2. Whether the said Council would not adjudge the Members of the English Church to be now Rebels, for withdrawing themselves from their Subjection to the See

of Rome? p. 56. I answer,

1. The Story of Pope * Eleutherius is a Fable; and therefore if you could have produced no better Evidence than that, before the faid Council, Rome must

have loft her Cause. That farther,

2. The British Churches were not settled by the Autority of any Pope, at the Time of the Council of Ephesus: The British Primate, then of Charleon upon Uske, and his Suffragans, had never been ordained by the Pope of Rome; and consequently, upon your Principles, they owed no Subjection; as in the Time of the said Austin, they would yield none to the proud See of Rome.

3. If the Popes Right of ordaining our Metropolitans, be no more than customary, as you contend for no more; then it is neither unalienable or divine.

For,

4. A customary Right is onely preserved to keep up good Usages, and to guard against the Inconveniencys, which would flow from Innovations. No Man saies surely that Inveteracy adds Force, or gives a Sanction to evil Customs: It may make Men callous and insensible; but it never can give a Right to continue Injury or Oppression. No Nation under Heaven makes a Difficulty to free its self from pernicious Customs, on account of the Age or long Continuance of them: But thinks it high time, when

^{*} See Stilling fleet of the Origin of the British Churches. Collier's History, Book 1. p. 13.

they are exposed, for that Reason to lay them aside.

That,

Pope Gregory, had more or less to do with the English Church, to the Time of the Reformation; yet was not such our Reformation an unjustifiable Rebellion against the Encroachments and Tyranny of Rome: Neither would the Council of Ephesus have judged it so to have been; it being occasioned by your superstitious Practises and Idolatry.

CHAP. III.

That our Insurrection against Rome was a lawful Resistance, and not an unjustifiable Rebellion.

Know indeed your chief Strength consists in a few hard Words, such as Heresy, Schism, Rebellion, and your abusive Application of them.

But we are not now to be frightned with hard Words; nor the false Notions you apply them to.

You know it is our Principle to reduce both Words and Things, to the Shekel of the Sanctuary; to the Standards of Reason and Scripture.

And therefore if by Rebellion, you onely mean, according to the original Signification of the Word, Opposition and Resistance; we own the Word, and

acknowlege the Thing.

We own, that finding our selves, at the Time of the Reformation, grievously abused, and oppress, by the heavy Exactions, and unjust Usurpations of the See of Rome, we did resist them, and rebel; that is, oppose Force to Force; our natural, just and rightful Powers, as Men, and as Christians, to the arbitrary, tyrannical, avaricious, and cruel Pretensions of Rome.

And

And we do continue still in the same Opposition; and I hope we shall always be found adhering thereunto, as often as you attempt to invade or break in upon the Liberties of the English Church and Nation.

And I hope we shall be willing and always ready to resist all your Popish Pretenders and Pretensions,

even to Death its self.

And whether it be our providential Portion to live, or expire in Maintainance of so just and righteous a Cause, we shall not fear any Diabolical Accusations, such as you bring against us now, or shall at the last

Day. On the contrary,

2. If by Rebellion you mean in the common and vulgar Acceptation of the Word, an illegal Infurrection and wicked Opposition; prove if you can, but do not take it for granted, or expect we should upon your bare Word, that our Eradication of your Papal Usurpations and sinful Impositions was a blameable Rebellion.

CHAP. IV.

Of the Power Christian Princes have over their Metropoles, and their Metropolitans.

N.C. NOR will it any way help them to fay, that the King of England has Power to transfer the Patriarchal See from Rome to Canterbury. For,

For whence could such an Ecclesiastical Power be derived to a Secular Prince?

2. We have an express Decree of the Council of Chal-

cedon to the contrary.

transfer the Patriarchal See from Rome to Canterbury, meaning thereby the Patriarchal See of the Western Church; but to make their own Primates and Metropolitans,

tropolitans, as they had a Right to do, independent

of any forein Jurisdiction.

For they did truly allege, that the Crown of England was Imperial, the English Nation a free People, the Church of England as independent as that of Rome. And we aver,

That the British Churches never were in Subjection to Rome; the English Church, with her own Consent, had for some time been in Subordination

thereunto.

That notwithstanding the English Metropolitans and Bishops might, and did very justly, refuse to be ordained by the Bishop of Rome, when they found that, in virtue of such Ordinations, illegal Powers were usurpt, and finful Terms of Communion imposed.

That they had a Right also in Obedience to the Imperial Crown of these Realms to assemble together; and in Conjunction with the Civil Power to reform themselves, and, according to the antient Canons, to

ordain one another *.

That the Sees of Canterbury and York were vested before the Reformation, by and with the Consent of the English Church and Nation, with Metropolitical

Rights both Ecclefiaftical and Civil.

That consequently it was in the Power of a British King, at the Head of an English Parliament and Convocation, to confirm them in the Possession of such their Rights of Primacy and Ecclesiastical Jurisdiction, independently of any forein Power or Autority whatever.

These are the Principles we went upon at our Reformation, and do you prove the contrary to them,

if you can; namely,

That the Patriarchal Power of the Pope of Rome over the Western Churches is divine and unalienable, and even so after that you have owned it to be custo-

^{*} See Courraye's Defense of the English Ordinations.

mary onely; for which without your own Explications, as before, your Opinion would not be endured at Rome; nor with them neither, as I verily believe.

That the Bishops of any Province have not a Right canonicaly to ordain their Metropolitans, and their

Metropolitans them.

That a national Church can reform itself no farther than the Pope of Rome pleases, nor without his Leave as Patriarch of the West; which is all he ever was.

That Metropolitical Power is Divine, not Ecclesiastical or Temporal, and not in Subordination to a National, or a supreme Civil Power. When you have made out these your several Points, you may expect to hear from us again.

In the mean while, in Answer to what you have

observed from the Council of Chalcedon, I reply,

1. That tho' at the said Council a Canon was made in favor of the Bishop of Tyre, and contrary to a former pragmatic Sanction in savor of the Bishop of Berithum:

That this was not done without the Consent of the Emperor Martian, by whom, and without whose Consent the said pragmatic Sanction could not have

been rescinded.

2. That such Canon never took Place, and, as Balfamon observes, was soon antiquated in the Greek Church; being not onely over-ruled by Justinian the Great, and succeding Emperors, but canonically set a-side by the very next Council, which made any Canons or Rules for Church-Government or Discipline, by the Quinisext (or, according to Dr. Gave, the seventh General Council) under Justinian the Second; in which it was ordained,

That if the Emperor of Constantinople erected any City into a Metropolis, the Bishop of that City should thereupon become a nominal Metropolitan; and might a governing one, as soon as any Jurisdiction, which was most commonly done by the Emperor, should be annext thereunto. Which was the

standing.

standing Rule thereupon of the Greek Church, whilst they had any Christian Emperors among them, and is the Regulation by which they are governed at this

day.

I know indeed, that as the Pope of Rome has long pretended to be the Fountain of all Spiritual Power, both Divine and Ecclefiastical; so doth he pretend to the sole Right of granting or alienating Metropolitical Powers, to which the Princes of his own Communion have been too far yielding and consenting and are so still.

But as this is the Point which we dispute with him, and as I have laid down the Principles upor which we procede therein; so is it now incumbent on you to evince the contrary, namely,

That his Patriarchal Right is unalienable; that Metropolitical Right is Divine, not Ecclesiastical and

Civil; and that in consequence thereof,

A British King, at the Head of an English Parliament and Convocation, cannot exempt the English Church justly from a forein Yoak and Jurisdiction:

Nor make any Alteration in the Ecclesiastical Powers or Temporal Jurisdiction of any Primate or

Metropolitan.

If you come up to these Points, or any Equivalent thereunto, we shall acknowled you speak to the Purpose. But if instead thereof you retreat into Generals, or talk in nubibus of the Pope, as sole Lord in Spirituals, as Vicar of Jesus Christ, and Fountain of all Spiritual Power, and the like; I shall look upon you as irreclamable, and onely caution my Friends to give no heed to a Man who talks at that wild rate for the time to come.



CHAP. V.

If the Supremacy claimed by Henry VIII. The fame in Effect exercis'd now by Popish Princes.

N.C. Think I cannot fail to prove a damnable Schism upon you under this Head.

1. For the Church of England did not onely wilfuly eparate from the Pope but from their own immediate Heads the Bishops of England.

2. From the Communion of all the Bishops in the

World.

As to the first, Henry VIII. did separate from the Pope, and assume to bimself the Title of Head of the Church of England, putting to death and persecuting

such as opposed his Supremacy.

Queen Elizabeth called a Parliament and Convocation, in order to setle Matters of Religion; in which all the Bishops of England were deprived of their Sces, because they would not take the Oath of Supremacy; and thereby submit to, and impose upon others, a Lay Determination in spiritual Matters. This she did without Consent of a Convocation, and consequently contrary to the usual Method of Parliaments; which is, that all things relating to Ecclesiastical and Spiritual Matters are first determined and agreed upon in the Convocation of Bishops, whose Province it is to declare and determine what is Spiritual, and what not, and then to refer such things to both Houses of Parliament.

But here is a spiritual Matter past into a Law, and thereby vested in the Queen; monstrously absurd, unheard

of, and which her Sex rendred her uncapable of.

This all the Bishops in the Kingdom protest against; and yet thus must they be all deprived, because they would not swear to the Truth of a Proposition as false as the Alchoran; namely, That such spiritual Power may be lodged in a temporal Prince; and that the King

of England or Queen for the time being, is Head of the

English Church.

This Article is a perpetual Fund of Scandal and Ridicule to our Popish Adversarys, and therefore I must crave the Reader's Patience whilst I clear it up to him.

of England has so many immediate Heads as she has Bishops. Surely then we are not a headless Monster, as Papists are pleased, as civily as they can, to term us. Surely then we cannot want any forein Head, which is not immediately our own Head; nor yet so mediately, and with the Consent of our own immediate Bishops and Heads.

2. Tho' Henry VIII. did assume to himself the Title of Head of the Church, he assumed nothing but what he very well might with Consent of Con-

vocation:

Nor more than the Kings of France in Fact assume

to themselves, if not other Princes, at this day.

1. For Henry VIII. did not assume to himself thereby any of the Divine or Episcopal Rights of Ordination, Administration of Sacraments, Preaching, &c. but left them entire to the Clergy as before.

2. He affumed no Ecclesiastical Rights, as Head of the Church, but such as were yielded to him in Convocation, or such as he was possest of before, viz. a Right to fill up vacant Bishopricks and Deanerys, to call national Synods, to propose to them Articles to treat upon, to make their Canons obtain

the Force of a Law by his Sanction.

3. He assumed no spiritual Power, but a legal one, over all Causes and Persons Ecclesiastical and Temporal, which was most certainly his due; and a Right of transferring Ecclesiastical Revenues to other Uses, in virtue of which he erected six Bishopricks more than there were in England before; tho' in other Respects this Branch of his Power he did not always exercise

exercise quite so well any more than Popes had done before him.

But as for his Suppression of Chantrys, in which poor Priests spent their time in saying Masses, and singing Dirges for the Dead, it was a Suppression of

a mischievous' Superstition. And even

In Suppression of Religious Houses, he had the Consent of his Parliament, and the Cession of the Parties in Possession, which was Law in those Days, and a much better Right than the Pope did or could grant to Cardinal Woolsey to suppress Religious Houses, and to endow his College of Christ-Church with the Revenues thereof: Which arbitrary and illegal Proceeding of the Pope is not improperly supposed to have made way for all those hasty and unprecedented Steps which Henry VIII took in suppressing charitable and religious Foundations, and in applying some of them to but indifferent Purposes.

For, after all, we do not undertake to justify every thing that was done at our Reformation, any more than you can every thing which the Princes of your Communion do, and have done, where the Protestant Reformation never took place; and therefore pray heal up your own fore Places, before you search too

much into our Wounds.

Did our Primate ever pretend to ordain Bishops

in their Cradles, as your Patriarch does?

Is our Church filled with any such monstrous Creatures as Lay Bishops? and such, you know, many of your German Bishops are.

Are no Ecclesiastical Revenues seised upon by Popish Princes, and converted into Lay-Fees there?

Are any such Pensions clapt upon Bishops in England, and given to Laymen for their Lives, as in France?

More the Rights of the Pontifical preserved any more from the Sovereignty of the Regale there, than in England?

2. For doth not the King of France, in virtue of a Concordat highly injurious to canonical Elections, tho advantageous

advantageous to the Pope and himself, nominate peremptorily to all the Bishopricks, Deanerys, and Ab-

beys, &c. in France?

Doth not the King of France call together his Clergy by his own Writ, direct them what Eccle-fiastical Matters they shall go upon, and no other; and, under the Name of a free Gift, impose upon them what Taxes he pleases?

Did he not lately dissolve a general Assembly of the Benedictins, and banish the General of their Order, for calling them together without his

Leave?

Doth he not exercise as much Power over his Clergy as his other Subjects, banishing and deposing them at his Pleasure, and putting them to death for Treason against his Crown and Person?

Dare any Bishop accept the red Hat, or Cardinal's Cap, without Leave first to lay it down at his

Feet ?

Dare any of the Clergy, any Man whatever, bring fo much as a Pope's Bull into his Deminions without his Leave? and is it not capital fo to do, as often as he enacts it to be so?

Is any Pope's Bull, is the Decree of any Council, of the Council of Trent, in Force in France, farther than it is accepted by the Gallican Church and Na-

tion?

Doth any Prince now in the Pope's Communion, in case of a Dispute with him, value his Excommunication? Do Popish Subjects hold themselves absolved from their Allegiance by a Papal Dispensation?

Will the Emperor restore Comacchio without a Consideration, the included in the Pope's damning Bull pronounced yearly in Cana Domini? Or dare your Pope now pretend to exercise those Rights claimed by former Popes of the Hildebrandine Persuasion? Return what Answer to these Questions you please,

please, I am so secure they will be to my Purpose, if

true, that I would advise you.

Not to inveigh against our Kings for exercising a Power, which they may lawfuly claim in all Causes and over all Persons whatsoever. And that if there be any Cloud or Difficulty among us, as to Matter of Church-Discipline or Government; (for as to Doctrine I defy you;) be sure you be careful to pluck out the Beam which is in your own Eye, before you pretend to see clear enough to pull out the Mote which is in our Eye. For, as I take it, your Church is passively obedient in some Cases, as well as ours, and, in many, more; and I am mistaken, if it be not as much Prudence in her, as Wisdom in us so to be.

CHAP. VI.

A Defence of the Reformation under Queen Elizabeth.

A S to Queen Elizabeth, she constantly refused the Title of Head of the Church; neither have any of her Successors reassumed it since, as Bi-

shop Burnet may inform you, and others.

But she did assume to herself, as your King of France does now, and both upon just Grounds, to be supreme Moderator and Governor in these her Majesty's Realms and Dominions, in all Causes, as well as over all Persons, both Ecclesiastical and Temporal. And in this Sense we acknowlede our Prince to be Head of our Church; and more he doth not contend for at this day.

And as this is no spiritual or divine Power annext to the Clergy, so it is as consistent with the Power

of a Queen as a King. Furthermore,

There was nothing done at the Time of our Reformation without the Concurrence of our Convoca-

tions, as well as Parliaments; and therefore all your Fictions about our Lay-Reformation are mere Scandal and malicious Slander; as our Histories of the Reformation would, if any thing could, satisfie you, or put a stop to your malicious Lies and Forgeries. For,

The Supremacy of our Kings refers to no Powers purely Spiritual, but to such onely as are Ecclesiastical or Civil, and stand upon Ecclesiastical and Civil

Sanctions. And therefore,

A Denial of the Supremacy of our Kings, and an Acknowlegment of a forein Jurisdiction, is realy Treason both against Church and State, and was formerly punisht with Death as such; but * since the Reign of Queen Elizabeth, such Rigor has been so much abated, that no Man suffers Death now for one, or both. Wherefore,

The Bishops who were deprived in Queen Elizabeth's Time for not acknowleging her Supremacy, and for owning a forein Jurisdiction in Spirituals, and for opposing all just Measures of Reformation, suffered as Delinquents against both Church and State, and very justly too; and very prudently were other wifer and more religious Heads placed in their room.

Here are clear and distinct Propositions, and you are at liberty to disprove any of them, if you can; and if you cannot, they are plainly enough subversive of yours.

As to your Invectives against our Reformation, it is pleasant to see how you give them all up in the

following Words.

^{*} See Burnet's Hist. of the Reformation, Book IV. Collier's Hist. Tom. II. p. 90.

CHAP. VII.

A Defence of the Reformation under Queen Elizabeth.

N. C. THE ordinary Methods of Parliaments before and after this Time was this: All things relating to Ecclesiastical and Spiritual Matters are first determined and agreed upon in the Convocation of Bishops, whose Province it is to declare what is Spiritual, and what not, and then referred to both Houses of Parliament, to pass into a Law. p. 59. Upon which Words I enquire,

What Autority you have to leave out the Lower House of Convocation, which is a Part of our Con-

stitution as well as the upper.

Supposing it to be true as at the Reformation, that nothing spiritual can come before our Parliaments before it passes our upper House of Convocation: What can you blame in our Reformation upon your own Principles, and upon such Foot? For if the Concurrence of our Bishops is onely necessary, what can you blame in Proceedings purely Parliamentary, in which our Bishops have long consented to be concluded by a Majority? And then,

3. What Occasion can the English Church have to consult any forein Oracle, when her Bishops (as you consels) are her immediate Heads. And then let me

enquire of you,

4. Since such regular Steps as these were taken in every other Case relating to our Reformation, whether the same was not observed as to the Oath of Supremacy, established by Henry VIII. revived by Queen Elizabeth.

5. Or whether the Clergy in Convocation had not made their Submission, and acknowleged the King's Supremacy, before the Oath of Supremacy

was enjoined by Act of Parliament in the Time of Henry VIII. or revived by Queen Elizabeth.*

When these Questions are resolved by you, it will then appear how villainously you affirm, that a Man may as well swear to the Alchoran, as to the Supre-

macy of one of our Kings or Queens.

But I would advise you to be more sparing of such your Compliments for the suture: For I shall show elsewhere, that there is one of your Articles of Faith, namely Transubstantiation, not onely enough to prevent the Conversion of a whole World, but more impossible and contradictious than all the Lies and Forgeries of the Alchoran put together.

And better also of the Supremacy of the late unhappy King James, made most unhappy by being influenced by Popish Councils, when in the pretended virtue thereof the said late King erected his illegal High Commission Court, and dispensing with Law, Justice, and Equity, suspended the then Bishop Compton for not filencing Dr. Sharpe for preaching against Popery, tho' in answer to a Challenge. But it seems, as Times change, these Men can change their Notes; the Supremacy of our Kings is unprecedented, unheard of, abominable, and what not; then it was necessary, proper, and could not be carried too high in savor of the Antichristian Church of Rome. Will not such Doublings open the Eyes of our People?



^{*} As hard Words as this Gentleman and his Fraternity give the Supremacy now exercised by our King, both he and all the Party thought better of it in a late Popish Reign; when by virtue of an Act of Parliament made soon after the Reformation, and procured by a Popish Interest, Bishops in Scotland were made to hold their Bishopricks during the King's Pleasure; and were actually deprived in virtue of such Act, a sew Years before the Death of King Charles, when the Duke of York directed every thing, and dictated in Council. See Barnet's History, in the Beginning of Lord Middleton's Administration, and about the Year 81.

CHAP. VIII.

How far the Protestant Churches separated from all other. That the Church of Rome is in Communion with none but those who use the Latin Service.

N.C. THat the Church of England separated from all the Bishops of the World, is evident to this very Day; fince they were never so much as able to show any one single Bishop in the whole World, who professeth to be of their Communion. Now if this be not Schism, I confess I know not what is. p. 60.

How far the English Bishops, and other Protestant Reformers, actualy separated from the Church of Rome, I have shown elsewhere, as well as for what

Reasons; as will also be farther displaid.

How far she and they are in potential Communion with those who will join with them upon Gospel-

Terms, I need not now add.

How little Regard they are obliged to have for those, who will not affociate with them upon the onely Terms of the Gospel, Reason, and Scripture, I shall now not farther contend.

For supposing it to be true, which you now say, that the Church of England is in actual Communion with no one Bishop of the World, but such as are of her own Church; supposing, but not granting this; and that this is an infallible Mark of Schism; pray how do you clear your felves therefrom?

You often tell our People that you are in Communion with the Greek Church, and all Churches but the Protestant; say this in Print if you dare, prove

it if you can.

I here challenge N.C. and all the Papists in the World, to tell me one Bishop in the whole World that is in Communion with the Church of Rome; I do not mean titular, but real, resident Bishops; either Greek, Armenian, Abyssinian, or Cophtic, Eastern, Western, Northern, or Southern. And this I desire the Reader to take the more Notice of, because this Suggestion, We of the Church of Rome are in Communion with all the Christians in the World, but a few Northern Heretics, is one of those base Falsities which are treacherously made Use of, to debauch our People from their Principles; when the Objectors know they are themselves in Communion with none but those who are of the Roman Church; and that they admit none to Communion with her, but such as acknowlege the Roman Church as Mother and Miftress of all other Churches; neither of which Assertions are true, or admitted to be so by any, but such as are strictly and truly Papal Churches, and within the Roman Pale. And when this very Author has proved this for me, in that very Chapter in which he endevors to show, not onely that the Greek Church is in a damnable Separation from the Church of Rome, but that there are no other catholic Christians, but Roman Catholics, in the whole World: And farewel then, fay I, in his own Words, and upon his own Terms of Catholicism; farewel all Reason and Religion, if this be not Schism, and Uncharitableness with a Witness.

As to what he faies, of pulling down literal Altars, and putting holy Communion-Tables in the room of them, I know not whether any thing need be added; I think not.

Idolatrous Altars, our Reformers did pull down, and place holy Tables in their room; which are our onely figurative and spiritual Altars.

And as we have no literal Sacrifice now, nor pretend to any, I do not see what Occasion we have for

any literal Altar.

Nay, if there be not now literaly any Sacrifice, as I fee no Occasion we can have now for literal Altars, our Reformers did well to pack off both together. Of both which more hereafter.

CHAP. IX.

Of the Sheepishness and harmless Temper of those of the Romish Persuasion.

I AM now come to a Topic which I should not have toucht upon, but that the Provocations of our Adversarys call us forth thereto. And the first thing that I shall take notice of, is the present Condition of Roman Catholics amongst us, and their Behaviour thereupon. As to the first of which, my Author observes,

N.C. I am not ignorant, that our Lives and Fortunes are at the Mercy of the Law, and may be deprived of both, when it shall please our Magistrates to

put them in Execution.

But such is their Lenity and Goodness, that they suffer us to live, and overlook us; which we accept always, and with all Thankfulness, and earnestly beseech Almighty God to bless and prosper them for it. Preface.

Well, Sir, fince you own your selves such and so great Delinquents, that your Lives and Fortunes are truly forseited, whenever our Magistrates shall call for them, I need not go about to prove it: Let us see onely with what Gratitude and Thankfulness such wonderful Lenity and Goodness is accepted and repaid.

N.C. We are not insensible of the Clemency and good Nature of the Church of England; nor are we so dull as not to take notice of the Liberty and Connivance they

are pleased to allow us.

But we think we cannot make them a more civil Return, (a more charitable, I am fure, we cannot,) than to lay before them the dangerous Consequence of their Errors, and the desperate State of their Souls.

We see the horrid Sacrileges committed by their Ancestors, and the Schism and Heresy into which they fell; and we conceive it our Duty to mind them of the great Danger in persisting in those Things, which are very

great Impieties. Pref.

Very civil and thankful truly! So, as often as your bigotted Priestship shall think sit, our Ancestors are to be taxed with Sacrilege; and we are to be charged with continuing in their very great Impieties; and all the Lies and Forgeries that ever were, or possibly can be raised, in Desiance of Modesty, Truth, and Christianity, are to be thrown upon our Resormation. But pray how are we, or is your Condition among us to be represented to others?

CHAP. X.

An Exemplification of Roman Gratitude to the Church of England.

N. C. Here I may justly make the same Intercession (as St. Paul calls it) against the Church of England, with that of Elijah against the schismatical Church of Israel, whose perfect Image I am sorry they bear.

Lord, they have killed thy Bishops and Priests, and digged down thine Altars, and we poor persecuted Sheep are left alone, and they seek our Lives to take them a-

way. p. 61.

Very candid and thankful again, and very confistent! In the former Paragraph you tell us, you are not infensible of our Clemency and Goodness; of your own Liberty, and our Connivance; and in this you pervert the very Scriptures, to declare that we have killed your Bishops and Priests; that you are persecuted like Sheep; and that we seek your Lives to take them away.

But methinks, if your Lives and Fortunes are at the Mercy of the Law, and it is of our pure Goodness and Lenity that you are not deprived of both, by putting the Laws in Execution against you, and you yet live, surely you cannot be very severely persecuted, nor do we very eagerly hunt your Lives to take them away.

But pray what Account is to be given, that so good Cause as you have, should gain no more Ground

amongst us? Why you are to affirm, that

N.C. The Protestant Religion, as all the World knows, was planted by Violence in these Kingdoms, and open Force: That our Predecessors possess themselves of the rich Benefices of the Church: And when Mens Interest and Honour are once engaged, 'tis hard if they do

not stand by them.

But take away these satal Biasses, let Benefices be laid aside, let the Riches of the Church be proposed as the Reward of Virtue and Merit; and then we shall see how many Eyes this will open; then we shall see the Scales fall off, and those who have been our greatest Persecutors, become, like St. Paul, the most zealous As-

ferters of our Faith and Religion.

Very civily and thankfuly done! This is Popish Gratitude, Gentlemen! As for Veracity and Truth, it is plain you can expect none from a Man who hath the Hardiness to affirm, that St. Paul is one of the greatest Asserters of the Popish Faith and Religion, viz. of Prayers in an unknown Tongue; of Adoration of the Host; of Supplication to the Virgin Mary, and departed Saints; of those Points in Dispute among us, as to which St. Paul is perfectly filent, or directly against them.

N.C. O! but your Schism is like that of the Children of Israel, who worshiped the true God under the Representation of a Calf. This Man is always most unfortunate in his Allusions. Who are most like the Israelites? Who are the Persons who keep the second Commandment, and worship God without Image, Figure or Representation? Are not Protestants?

Again; Who are they, that in Defiance to such Commandment, and the whole Tenor of God's Laws, worship God the Father under the Likeness of an Old

Man; the Son thro' an Agnus Dei, the Shape of a little Lamb; and the Holy Ghost under the Figure of a Dove? Are not Papists the Persons who make such symbolical Representations, and adore them? and thereby are guilty, literaly, of the Sin of Jeroboam, who made Israel to sin.

CHAP. XI.

Of the Force used at the Reformation, and the Barbaritys ever exercised by Papists.

N.C. BUT the Protestant Religion was planted by Violence and open Force in these Kingdoms. There had been then no Demand for a Reformation, for an Age or two before, in capite & in membris, from the Pope to the most inferior Monk; neither was there any Disposition in England to a Reformation, till Harry the Eighth sounded an Alarm? For my part, if you proceed a little farther, in this Way of writing, I shall think you deserve no more Regard than Ward's most infamous Libel of Desamation, remembring what the good Archangel said, when the Devil brought against him a railing Accusation, The Lord rebuke thee.

But surely, Sir, you must be more than infatuated, when you talk of the Force used at the Reformation. This Gentleman is resolved to remind us of the Barbaritys formerly exercised against us in this Land; lest our Anger should remit, or our Indignation cease.

It is certain you take us to be so weak, that any pitiful Sophism, or gross Misrepresentation, may pass upon us; and in this you presume that we have neither Knowlege of History, or Remembrance: For you plainly seem to think that we have never heard of the inhuman Flames of Queen Mary's Reign, when

not onely our Primate and Bishops, but so many glorious Confessors and Martyrs of all Ranks and

Professions were brought to the Stake.

You suppose we have never heard of the Massacre at Paris; of that bloody Night, in which the Admiral of France, and so many Thousands were slain! so many, that * Prioli the Jesuit cannot help saying it was a Butchery unworthy of the Gallic Name; and which the Sein, with all its Waters, will never be able to wash away.

He thinks we know nothing of the Holy League, which brought so infinite Mischiess upon the French Nation, and which ended in the villainous Murther of one of the greatest of their Kings; and which transplanted to England, and blown up by Popish Intrigues, brought no less Destruction upon our Prince

and People.

He supposes we have forgot the Massacre in Freland in 41; and that we believe nothing amis of Tyrconnel, or that intended by Irish Russians in a late Reign, when every Man seared when his Throat should have been cut, and lookt up to Heaven for a Protestant Deliverer and Wind.

These our just Fears, and imminent Dangers, he verily thinks we have so perfectly forgot, that one Day or other we shall be disposed to call hither the pretended Son of a Popish King, and be weary of

our Princes of the Protestant Line.

And why may he not suppose this, as well as imagine, that we are all stark staring mad to return once more to the Bondage and Slavery of Rome; a Yoke which our Fathers were not able to bear, and from which we have but hardly rescued our selves, with the Expence of so much Blood and Treasure.

^{*} Ben. Prioli de reb. Gal. l. 1. p. 28. In festo sancti Bartholomæi, uno ictu decretum, amputare caput Hydræ renascentis, facinore indigno Gallici nominis, & quod Seguana non abluat suis undis.

For my part, I believe the Nation as much disposed to receive one as the other; and so doth this Gentleman too, or else he would, as I conceive, hardly take so much Pains to introduce the one,

were it not to bring back the other.

But sooner shall Men throw off their Reason, and renounce their Liberty; sooner shall they be in Love with Slavery, and court Destruction; sooner shall you be able to put out the Light of Israel, than bring us again under the Conduct of the Ignis Fatuus of Rome. For this indeed is the very Case: Our People must not onely give up their Reason and Senses, but they must be besides themselves: They must not onely sacrifice their Welfare, but part with their very Being, if they couch down to your imaginary Prince, or kiss the Toe of your Idol any more.

It is a merry Conceit, this of yours, that Men would foon be weary of their Senses, Liberty, and Reason, if they might but appropriate to themselves, without Restraint, the glorious Privileges of implicit Faith, and blind Obedience, that they would not fail to put out their own Eyes, if they might but obtain

Leave to be led by the Nose by you.

I wish the Experiment was to be tried all over Europe, who would be for worshiping God without an Image, and who for adoring the Idols that you have set up? Take off your Racks, your Dragoons, and Inquisitions, and we will take off your Incapacities here, and leave you to do all the Mischies you fairly can among us. *Do not let the Courts of Dusseldorp and

^{*} Whilst I am writing this, I can but admire that these Gentlemen should complain of hard Usage in England, whilst the poor Protestants in the Palatinate and France lie bleeding in so lamentable a manner: For is there not an Edict lately come forth in France, and are not the Jesuits laboring now hard to have it made perpetual, that every Protestant Minister, apprehended in performing the Offices of his Function, shall be hanged; the Men his Hearers sent to the Gallies; the Women shaved, and thrust into Monasterys; their Children

and Vienna alternately spin out Delays, whilst the poor Protestants of the Palatinate, who so lately setled there upon a Popish Faith, and Popish Assurances, are ruined and deluded, and the Face of Religion would soon alter, not onely in Germany, but Italy it fels.

CHAP. XII.

An Admonition to them.

Dut however, you may conclude otherwise if you please; you may imagin we are ready for a Popish Pretender, and plot your selves into Nooses as fast as you well can; and you may fancy, that we are so ripe for Popery, that such filly Books as yours may lead us all into your Popish Pound: But if you write at this Rate any more, I promise you I will not spare you: And as great as you take the Lenity of the English Government to be; as much as you may presume upon the Goodness of our Protestant King, and the Mildness and Mercifulness of his Reign; I will not promise you that his Ministers will always connive at these your base and sinister Arts; or that if you endevor by such and so vile Suggestions to withdraw His Majesty's Subjects from their Religion

Children forcibly taken from them, and trained up in the Popish Religion? And can then Papists with any Show of Reason complain, who are suffered not onely to enjoy their own Opinions amongst us, but privately and within themselves to exercise their own Religion? Can they complain that they are not allowed publickly to seduce our People into Idolatry and Rebellion against their King and God? Englishmen beware in Time: If you give way to these Men, on any Pretense whatever, you will not in Conclusion fare any better than your Neighbours. You may, like Outis in Homer, be reserved to the Favor of the last Morsel; (and what a Joy do you think it was to Ulysses to have all his Brethren devoured before him!) Such Felicity you may expect from a Popish Reign, but no other. See also the Proceedings at Thorn.

and Allegiance, that they will always let you pass without Censure.

If you have a mind to make a farther Experiment how far their Sufferance and Forbearance will reach, return them your Thanks in the aforesaid Manner

again, for the Kindness already received.

But if you would be quiet, and take my Advice, I believe you would fare as well, in the Conclusion; if you would content your selves with enjoying peaceably your own Opinions, and let the Business of Perversion alone:

If you would not meddle nor make with the Government, under whose Lenity you live; and from whose Connivance it is you are not farther animad-

verted upon:

That you would continue to act upon the defenfive, and not make such dismal Complaints against good Usage, nor such horrible Misrepresentations of your Treatment among us; that you publish no such Books as Ward's diabolical one of Reformation; nor libel our Church any more, and People, as both he and you have done.

That you do not practife upon ignorant People, who cannot contradict you; nor carry off those Proselytes in Triumph, whom you make more the Children of Hell than they were before, by filling them with false Allegations, prejudicing them with diabolical Misrepresentations, and crowning them with

Legends and Romances.

Upon these Conditions I believe you may, and I shall always wish you might enjoy the Liberty of your Opinions: But if you make your selves Aggressors, and can be contented with nothing but Inroads and Invasions, upon our Liberty and Religion; be prepared, according to an English Saying, to take what follows thereupon, since it is of your own seeking.



BOOK IX. CATHOLICISM.

CHAP. I.

The Archbishop's Arguments against the exclufive Catholicism of Rome: 1. That such Particular Church is not the Church Universal.



AVING thus confidered every thing N.C. hath offered, to prove that his Church of Rome is the whole and fole catholic Church, I am next, in Order, to justify the Arguments the Archbishop

hath brought against such their pretended Catholicism; and that in Answer to the Exceptions taken against them.

Abp. * " If the Roman Church be the catholic "Church, it is necessary to be of that Communion;

" because out of the catholic Church there is ordior narily no Salvation to be had. But how do they

" prove that the Roman Church is the catholic " Church? Why they would fain have us so civil as

to take it for granted; because if we do not, they do not well know how to go about to prove it.

And how indeed can they? fince to prove the Church of Rome to be the whole and fole catholic Church, is all one, as to prove, that a Part is the Whole.

N.C. To answer this Objection I say, that the Doctor does here, very courteously, justifie the Roman Catholics, from that odious Imputation of Uncharitableness. wherewith he elsewhere most grievously charges them, for not allowing Protestants Salvation, out of their Communion. p. 92.

A notable Way of answering this! The Archbishop avers, that the Church of Rome is not the whole and fole catholic Church; and observes that Papists know

not how to go about to prove it to be fuch.

N.C. on the contrary, maintains, that such is a most rational Proposition; and to manifest to the World that he knows how to go about to prove it, runs out upon another Head, and displaies the fignal

Charity of the Church of Rome.

Well, fince the Want of Charity in her, is one of the Marks by which we know she is not catholic: as we are fure no Church can be catholic without Charity; let us fee how the Catholicism (or Charity) of his Church can this way be made appear.

CHAP. II.

That the Church of Rome is not catholic, proved by her Want of Charity.

N.C. THE Doctor grants, that out of the catholic Church there is ordinarily no Salvation to be bad. That is, no Man can be faved as a Chris-

tian, who is not of the christian Church.

Now the Roman Catholics do fincerely believe that the Roman Church is the catholic Church; consequently, when they say that there is ordinarily no Salvation out of it, they cannot justly be charged with the least Uncharitableness; fince they have (as is already proved) the

greatest

greatest Assurance for that Belief, that any thing, of

that nature, is capable of.

If Roman Catholics have no other Assurance for their Belief, that theirs is the whole and sole catholic Church, but what you have produced; I hope the impartial Reader, to whom it is submitted, does not want now to be informed, that such your Assurance, tho' it be very extraordinary, is no less vain.

N.C. And if it be true, as most certainly it is, that the Roman Church is the whole and sole catholic Church; that is, as certainly true, as you have proved it so

to be:

N.C. Surely then the Roman Catholics are so far from being uncharitable in this Particular, that it is one of the greatest Marks of their Charity, to have that Love for their erring Brethren, as to mind them of the Hazard they run, and to exhort them to avoid it, tho' they are sure they shall be hated for their Pains. p. 93.

A very great Mark of your Charity, undoubtedly, this! Your Church is pleased to coin several new Articles of Faith, no less than twelve, and to add them to the Apostles Creed, either absurd in themfelves, or insupportable to human Nature, not to be found in Scripture, or met with in any of the Writings of the primitive Christians; and these you are pleased to impose upon Mankind, on pain of Damnation; and to affirm, that they cannot be faved unless they will believe all that you say, and submit to your Pope and Church as infallible; for that he who does not believe, that a Priest can, by pronouncing a few Words, change a Wafer into the Creator of the Universe; or is so hardy as to imagine that there are any other Christians in the World, besides those of your Communion, shall most assuredly, as you say, be damned: Not for rejecting the catholic Faith, but for not receiving that which you pronounce to be fuch: Which is to make your Judgment, and not the Laws of God, the Standard of Righteoulness and Truth.

This is therefore the Point we expostulate with you, viz. your notorious Uncharitableness, in condemning all Persons who are not of your Opinion, even in the smallest Matter: For he who disputes with you the smallest Matter, contests the Infallibility of your Church, and cannot consequently be a Roman Catholic, or be saved in your Judgment; and if this be not the Highth of Arrogance, it will not be possible to say what is.

CHAP. III.

That Papists know not how to go about to prove their particular Church, the Church universal: An Appeal to N. C.

N.C. THE Doctor must be a great Stranger to our Divines and Controvertists, must have been very ill read in the Writings of Bellarmin, Peron, Richlieu, and hundreds of Catholic Divines, who wrote on this Subject, if he thinks as he writes, when he advances so groundless a Story, that we know not how to prove ours to be the whole and sole catholic Church. The Catholic Divines Books are all extant; and let even our Adversarys be Judges, if this be not one of the most groundless Mistakes a Man could fall into.

Well, Sir, the Books you mention are still extant; and let any impartial Person look into them, as soon

as he pleases.

Let him look into the Writings of the Archbishop also, and see whether he had not read, and very well considered, and has not consuted, whatever any of your Divines has, or could well offer in behalf of your Church and Catholicism.

And let them also look into the Authors you have mentioned, or into any other Popish Books, and see, if any of your People know how to prove that the

Church

Church of Rome is the whole and sole catholic Church. If he finds they do know, such Person is at liberty to blame the Archbishop and me as much as he pleases; provided also he does not forget to rebuke our Popish Adversaries, for not doing that to this very day, which they are, as they say, so able

and prepared to do.

But I think we need not go so far round about, to come to an Issue in this Matter. Whether the Archbishop was sufficiently conversant with your Writers, or not; no body will question, sure, but that you have read Bellarmin, Peron, and Richlieu, and those others who have written best on your Side of the Question; and you are not so dull neither, but that if your Authors had known, you your self might have learnt from them to prove, or how at least to go about to prove, that the Church of Rome is the whole and sole eatholic Church.

Here therefore is the Issue I am speaking of. If you do or can make it appear, that you know how to go about to prove that the Church of Rome is the whole and sole catholic Church; then will I own, that the Archbishop hath misrepresented your Wri-

ters on this Head of Catholicism:

Then will I confess, that I have greatly abused you. For I do aver here, that this is something which you do not know how to prove; and that you yourself have made it manifest, that you know not how to go about it.



CHAP. IV.

That the Roman is not the Church Catholic: No other Church in Communion with that of Rome.

N.C. THE Doctor is also far out, when he affirms that to prove a Part to be the Whole, is all one as to prove the Church of Rome to be the whole and sole catholic Church. Had we said, that the particular Church and Diocese of Rome had been the whole and sole catholic Church, his Comparison had been reasonable. But now that we understand by the Roman Church all the Christian Churches over the World in Communion with her, nothing can be more forein from the Purpose. p. 94.

Why so? Know then, that by the Church of Rome in this Dispute I do understand all the Churches in the World, which are in Communion with Rome; and that this is the Sense in which the Archbishop always disputed against her. And what then? How does it follow, that there are no Christians in the World but Romans? no Churches but Roman catho-

lic Churches?

As for your Infinuation here, that there are other Churches in the World in Communion with your Church; and that all the Churches in the World, excepting the Protestant Churches, are in Communion with your Church, there is not any thing more false or scandalous.

For I do here affirm, that there is no Christian Church in the World in Communion with you,

which is not a Roman Church.

That you your felf have proved this for me in this very Chapter, and in that Part thereof wherein you undertook to show, that all other Christians but those of your Communion are either schismatical or heretical.

And if this will not do, for the sake of those who are taught to believe that none but a few Protestants, or, as you are pleased to term them, a few Northern

Heretics, are divided from you:

I do here affirm, that there is no Church in the World in Communion with you, but those of the Latin Church and Persuasion: Neither Greek, Armenian, Northern, Southern, or Western; and do you name one such Church, if you can.

CHAP. V.

The Archbishop not obliged to prove all other Christians to be Catholic.

N.m. If the Doctor had a mind to make good his Thesis, he should have proved that all other Societies of Christians, who are not in Communion with the Church of Rome (as there is none that is) are notwithstanding their Heresies and Schisms, a Part of the catholic Church. p. 94.

Why so? The Archbishop undertook to prove, that the Church of England was a sound Part of the catholic Church; why therefore must be undertake to prove that all other Societies are so likewise?

Supposing that his Subject called upon him, or he had a mind so to do; why must he prove that all other Christian Societies are catholic, notwithstanding their Heresies and Schisms? This, in my Mind, is not less than Contradiction; and is he at your Sute to prove Contradictions? No; if I am not mistaken, he would have gone another way to work, and one more proper for him.

Had it been his Design to prove, that all the other Societies of Christians, which differ from you, are Parts of the catholic Church; he would have endevored to have made this out, in Opposition to the Charge of Heresy and Schism which you bring severaly

veraly against them. But to own Men to be Heretics, and to endevor to prove them Catholics, is an Undertaking onely sit for a Man, whose Religion obliges him to swallow Contradictions, and whose Motto is, Credo, quia impossibile. Other Men believe things possible; but I believe a thing in its own Nature impossible, because, O Lord, I am so weak as to conclude, that thou hast said or done it.

But pray, why should the Archbishop prove this now? or attempt to prove any thing else, when the

Proof or Disproof rather is on your fide?

The Archbishop saies, that the particular Church of Rome is not the whole catholic Church; and that this is as evident, as that a Part is not the Whole. What Occasion then for farther Proof? He alleges also that you know not how to go about to prove

the contrary.

This you deny; and to convince all the World that you know not how to prove that the Church of Rome is the catholic Church, you shift the Scene, and tell him, that he must prove a great many things nothing to the Purpose. Is not this a plain Confession that you are at a Loss? that you know not which way to turn and wind your self? that you know not where

to begin, or where to leave off?

If you do, come forth; begin to show that a Part is the Whole; or, which is the same thing, that your particular Church is the Church universal. This we deny, the Proof is upon you; do not shuffle and cut now, and pretend to put the Proof of a Negative upon us; the Proof of a Negative, which is its self a mathematical Demonstration. A particular Church is not the whole Church; a Part is not the Whole. For if you do thus quibble and quirk, it will be a plain Indication to us, that you have Work upon your Hands which you know not how to begin.

CHAP. VI.

Or that Nestorians or Eutychians are so; or Lutherans or Calvinists: The Proof on the side of N.C.

N.C. HE should have proved that the Nestorians and Eutychians are catholic Christians. Why to? Can no other Christians be Catholics besides the Romans, unless the Nestorians and Eutychians are so? N.C. He should have proved that the Grecians are still Members of the catholic Church. This I have proved, which is as well, now; this Bishop Stillingsleet had proved before, which is much better.

N.C. He should have proved that Luther and Calvin, and all that adhered to their new broach'd Opinions -

p. 94.

Why do you call their Opinions new broached? are they not to be found in the antient Creeds, in the primitive Writers, in the Scriptures? If they are not, compare them with the Scriptures, with the Apostles, with the Nicene, with the Athanasian Creed, and disprove them. Till this is done, pray do not abuse our Protestant Brethren; or, if you will abuse them, do not expect we should take your Abuses for Arguments. But such indeed, and no other than Abuses, are your pretended Proofs, and the Methods by which you impose upon well-meaning People.

N.C. He should have proved the Lutherans and Calvinists are Catholics, notwithstanding their being excom-

municated by the Church. p. 95 ...

Here is Quibble again; and it is impossible for you to come to the Appearance of an Argument without

it.

By the Church N. C. understands the Roman catholic Church; and the Excommunications of the Church of Rome, he supposes to be the Excisions of the Church, as thereby he understands the truly catholic Church:

Church: And if thereupon you will suppose with him the reformed Churches to be excommunicated by the catholic Church, because they stand excommunicate by the Church of Rome, very well; N.G. hath gained his Point. If you will not suppose this, you must let it alone; for N.G. knows not how to go about to prove it.

N.C. He should have proved the Lutherans and Calvinists to be Catholics, notwithstanding their own Confession that they held such their new broached Opinions

in Opposition to all the World besides.

Here is Quibble again! The World is put for Rome; and an Opposition to Rome is infinuated to be an Opposition to the whole Christian World. And because the Evangelical and Reformed Churches stand up stoutly in Opposition to Rome, and avow such their Opposition, they must be charged with a false Confession, that they own Opinions new broached in Opposition to the whole Christian World. And this is another Popish Proof, and another Instance of N. C.'s Knowlege and Readiness to prove, that the Church of Rome is the whole Christian Church.

N.C. All this, I say, the Doctor should have proved, to show that the Roman Church is but a Part of the catholic Church. Why so? The Proof is not upon him; the Thing proves its self; or, if you please, is made manifest by this Axiom, the Part is not the

Whole. Thus,

The particular Church of Rome is not the whole and fole catholic Church, because of this mathematical Axiom, a Part is not the Whole.

N. C. But neither the Doctor, nor any one else, did ever attempt it. Attempt what? to prove that a Part

is not the Whole? What Occasion for it?

N.C. No; that all other Societys of Christians are Catholics. Was there any need? may not some Societies of Christians be Catholics, tho' all are not so?

T 3

N.C.

N.C. On the contrary, most of the learned Men of the Church of England have readily given up the Cause, with regard to the aforesaid Sects.

This is notoriously untrue*: No learned Man of the Church of England ever gave up the Cause of Catholicism with regard to the Greek Church.

No learned or good Man among us ever gave up

the Protestant, as not catholic Churches.

N.C. Most of all other Sects do as censoriously condemn the Church of England. This is false again. None of the Protestant Churches abroad condemn the English +.

On the contrary, they all give her the Right Hand of Fellowship, own her as a true Member of the catholic Church, and as a principal one among

the Reformed Churches.

* See Stillingfleet's Defense of the Greek Church.

† Vide Durellium, Dallæi testimonium in præf. Beverigij ad Cod. Vind. Clerici & Grotii ad finem. Grotii de veritate edit. Cler. Corpus confessionum, &c.

CHAP. VII.

That the Protestant Churches do not condemn one another in what Sense they allow Rome to be catholic.

N.C. AN any thing then be more plain than this, the Roman Church, as understood by Catholics, is the catholic Church? Since none of the aforefaid Sects, neither Greeks nor Protestants, can with the least Colour of Reason pretend to be a Part of it. p. 96. Impudence sufficient!

N. C. Since they themselves do unchurch one ano-

ther. Equal Falshood.

N. C. Since they themselves own, that the Church of Rome is a Part of the catholic Church.

I question

I question whether any but the charitable Members of the Church of England do now allow this; if they do, it is as the Church of England does, viz. They allow you to be a Part of the catholic Church, as you are the most unfound and rotten Part of it *.

N.C. Since all Christians allow one Communion to be as necessary as one Faith. All Christians do not allow this, neither is there any Reason so to do, but much to the contrary; and if they did own this, it does not follow yours thould be that Communion.

N. C. Since Protestants own, that in both Esfentials of one Faith and one Communion, they are diffe-

rent from the Church of Rome. What then?

N. C. This is a plain Demonstration, that either the Church of Rome is the whole catholic Church, or

no Part of it. p. 96.

It may be so. I have seen Protestant Arguments that have a strong Tendency to prove you are no Part of the catholic Church. But pray, what do you mean by this?

N. C. That if the Church of Rome be a Part of the catholic Church, Protestants should communicate with

ber.

What the found Parts with the corrupt one? If so, as little as possible, and in none of her Corruptions. We are ready, and do communicate, as far as the antient Creeds, Reason, and the Autority of

^{*} Apparet quo loco esse debeant Ecclesiæ omnes, quas Romani istius idoli tyrannis occupavit, si cum Israelitica illa veteri, qualis apud Prophetas delineata est, comparetur. Vera tum extabat apud Judæos & Israelitas Ecclesia, quum in sæderis legibus perstarent. Postquam deserta lege Domini, degenerarunt ad idololatriam & superstitionem, illa prærogativa pro parte exciderunt. Age nunc, negent Papistæ, si possint, religionis statum ita apud se corruptum ac in regno Jarobeam: atqui idololatriam habent crassiorem, neque in doctrina una guttula funt puriores, nisi in hac quoque parte, magis fint impuri. Quum ergo Ecclesiæ titulum non simpliciter volumus concedere Papistis, non ideo Ecclesias esse apud eos inficiamur, sed de vera Ecclesiæ constitutione litigamus. Calv. Institut. 1.4. c. 2. de Com. ve. & falfæ Ecclestæ.

the Scriptures lead us. But because we follow you where you truly lead the Way, must we blindly sollow you where all is dark, to a Precipice or into an Abys of Destruction? Pray, Sir, have us excused.

We are obliged to communicate with a Part, and with all the Parts of the catholic Church, as far as catholic Principles lead us. But if to such their catholic Principles they shall add most uncatholic Terms of their Communion, we will acknowled their Catholicism, or catholic Principles, and abstain from their most uncatholic Communion.

N. C. It is then most evident, that the Church of Rome is the whole Church, or no Part of it. The latter no Protestant ever dare affirm since from the Church of Rome Protestants derive their Ordinations, if they have any. p. 97. † Why so? may not a corrupt Church give Being to a sound one, or one that may be made so? as an unsound Father produces a sound Child, or one that may be made so. If not, the Fault is on the side of the Parent, and let him look to it.

CHAP. VIII.

down men falle are

The most favorable Protestant Concession is this, Rome is a Part, but a most corrupt Part of the catholic Church.

N.C. WE are then sure, even to a Demonstration, that if what the Protestants say be true,

[†] Ut manebant inter Judzos peculiares quædam Ecclesiæ prerogativæ, ira nec Papistis adimimus, quæ superesse Ecclesiæ vestigia, inter cos Deus voluit. Cum Judzis sædus suum pepigerat Deus—Residebat illic sædus Domini—Unde liberos, qui illis nascebantur, suos Dominus vocabat. Sic quum sædus suum in Gallia, Germania, Anglia, deposuerit Deus, providentia sua esfecit, ut reliquiæ quædam extarent, ne ecclesia prorsus interiret. Acquemadmodum sæpe diruuntur ædes, ut sundamenta maneant: ita non passus est Deus Ecclesiam suam vel a sundamento subverti, sed ab ipsa vastatione semirutum ædissium superesse voluit. Calv. loco supra citato.

the Roman Church is the whole catholic Church. How so? Let us hear first what Protestants say, and then

look out for your Demonstration.

We Protestants say, that is, some of us; for many allow you not to be any Part of the catholic Church: We Protestants say, that you are a Part, but a most corrupt Part of the catholic Church. But so, that in you, as in a most corrupt Man, there is a true Principle of Life, and a Power to propagate such Principle of Life to your latest Posterity. In such a manner, that if you or your Successors will give your Minds to be healed and reformed, you may be made sound. That otherwise you will continue in your present Condition, or grow worse, till you are quite extinct, and it shall please God to remove your Candlestick from you. Or, to speak in plain Terms,

We know you believe the Articles of the Apostles Creed, and are so far a catholic Church. We acknowlege that you have a Power to commission Persons to propagate such the true Articles of the Christian Faith to the End of the World. And such a Commission we the Members of the Church of England acknowlege our selves to have received from you; and hope we shall be able, in a Gospel or truly Evangelical Succession, to continue it to the last Period of Time.

But as with the Articles of the Creed of the Apofiles you hold other twelve false, idolatrous, and supersitious Articles, introduced upon the Christian Church, that is, your Part of it, by Pope Pius, and his packt Synod of Trent; we disown such false Ar-

ticles, and your Power to preach them.

And as such your false Articles, namely those contested with you, and denied by Protestants, are most unchristian; so far forth, as far as those Points are concerned, we deny you to be either catholic or Christian.

CHAP. IX.

That such Concession allows them a Vitality, but does not prove a Necessity of Communion.

the most favorable one that can possibly be made, the most favorable which any Protestant of the Church of England ever uttered.

Pro. Con. The Church of Rome is a Part, but a most corrupt and depraved Part, of the catholic

Church of Christ.

She has still a Vitality lest, and sufficient Powers to preach the true Articles of the Christian Faith and Salvation; and to commission others to preach the true Articles of the Christian Faith; but to promulge

or publish no other.

From such her catholic Powers, and from no other, namely, her Power to propagate the true Articles of the Christian Faith, summed up in the Apostles Creed, and largely set forth in the Scriptures, we derive externaly our Mission and Ordination.

Popish Consequence or Argument, or, as N. C.

stiles it, Demonstration:

Therefore the Church of Rome is the whole and

fole catholic Church.

Therefore they who will not join with such most, depraved Part of the catholic Church, and in her most uncatholic, tyrannical, superstitious and idolatrous Terms of Communion, neither are Christians, not can be Members of that holy catholic and Apostolic Church, which upon the catholic Terms of the Gospel, and no other, was and is to continue to the End of the World.

Therefore as Persons not in external Communion with the said idolatrous Church of Rome, they shall all of them be damned to a Man. Notwithstanding in all other Respects they should hold the Faith,

as it is in Christ Jesus and the Gospel; and should as far as in them lay, and human Frailty will admit, not onely heartily endevor, but steddily and uniformly live up to all the Rules of the Christian Life.

Behold, Reader, the Popish Conclusion drawn from such Protestant Premisses, as are founded on their greatest and most extensive Charity. Be induced to believe therefrom, if you can, that the Church of Rome is the whole and sole catholic Church. And confess that N. C. knows how to go about, for about indeed he has gone, and to very little Purpose, to prove it such.

CHAP. X.

No particular Church the Church universal.

N.C. A S to the Roman Catholics, I need not urge any more Reasons to prove that this Society of Christians is the true Christian Church. For since it is manifestly proved, that neither the Lutheran, nor the Eutychian, nor the Greek Church, nor yet the Church of England, is the catholic Church; it remains that the Roman Catholic must necessarily be it. p.61.

I have already given my Reason for putting out the Nestorians and Eutychians, and for placing the evangelical and reformed Churches in their room, as the proper Candidates for their Share of Catholicism; and it must be left to the Reader now to judge, whether the Greek, the English, and such the reformed Churches, (all receiving and agreeing in the Articles of the catholic Faith, as reveled in Scripture, and summed up in the Nicene Creed, which was the Standard of Orthodoxy and Catholicism for more than a thousand Years) may not be justly reputed the true Members of the catholic Church, tho' they have not as yet been so happy as to agree in external Ordinances, and upon catholic Terms of Communion.

And if they are and may be allowed to be true Members of the universal Church, tho' some of them. I mean the Greeks, have added to the true catholic Faith many additional Articles of their own deviling, (without which favorable Allowance Rome its felf cannot pretend to be catholic) then this pretended Demonstration and negative Argument must come to Seeda arevoorby

nothing.

But I think I have done my Author too much Honor, to call that an Argument, which is not indeed fo much as the Shadow of one. For if neither the Greek Church, nor the English Church, nor yet any one of the reformed Churches, is the catholic or universal Church; will it follow therefore, that the Church at Rome, and those in Communion with it, are the whole and fole Christian Church? This is just as if the Toe should say, if the Finger or Thumb is not the Body, I the Toe, who am often and in a proper and diffinguishing Manner dignified with the Name of Great, I am the whole Body. But tho' even that great Toe, which is so often servilely kist at Rome, should thus vaunt its felf, I think it might be replied. Tho' we dispute not with you your Title of Great, when you was not the Seat of many peccant gouty Humors; tho' the Finger and Thumb are both so modest, that they will not presume to call themselves separately the whole Body; and tho they content themselves with being Parts, and not the most noble Parts of the Body neither, do not you therefore confidently assume to your self all that is left, and thereupon the Title of the whole Body: For if all the other Parts were loft and destroyed, you would still be but the Toe; but now that they are furviving, and in a more flourishing and hale Condition than your felf, take your Seat again upon a foft Couch, call for all your Crutches to support you when you venture abroad again, and take it for a Favor if you are not farther distinguisht by an Amputation; most of the other Members of the Body

Body think you deserve no farther Favor. But if a Part which is entirely English, should be disposed to grant you farther time, either out of Regard to the present Crasis and Constitution of the whole Body, or for your Relation or Adhesion thereunto, do not ungenerously attack it behind, and go about to prove that the Tenderness she has for you, in such your weakly State, discovers that she has no great Concern with or for the other found Parts of the Body. This would be but an ungenerous Return, but might ferve well enough to show how far you are removed from the true Seat of Eminency and Understanding 1000 11 0301.

in the Body.

I cannot tell how you may relish this Figure and Representation; but I will maintain, that the argumentative Part is to the full as just as this Conclusion of yours: The Greek Church is not the whole catholic Church, therefore the Church of Rome is the whole catholic Church: The Church of England is not the Church universal, therefore the Church of Rome is the Church universal: The particular evangelical, reformed, English and Greek Churches, are not separately the whole Christian Church, are not all the Parts of it, therefore they are not so much as Parts of the catholic Church; therefore the particular Church at Rome and those in Communion with her, are all the good Christians that are in the World, are the catholic, universal Church.

Well, I shall venture for once to let this Argument stand as it is. For as there is no Want of Logic to display the Weakness of it, so I shall not discover my Want of Reason in spending farther Time about it. May it be written in Letters of Gold, with my Confent, over the grand Door of St. Peter's

Church in Rome.

"The Greek Church is not the whole Christian Church, therefore the Church of Rome is the whole and fole Christian Church; therefore it is " the catholic Church, the Church universal." rather, if you please, thus: "The "The Evangelical, the Reformed, the Church of England, the Greek Church, pretend onely to be

Parts of the catholic Church, and not separately

to be the whole and fole catholic Church.

"Therefore the particular Church of Rome con-

" the catholic Church. Therefore the particular

" Church of Rome is the Church universal."

CHAP. XI.

Of the Notes of the catholic Church. Note 1. That the Romans are spread all over the World, not peculiar to Rome. Of the pretended Agrement of other Churches therewith.

N.C. A Ltho' I need not urge any more Reasons, I shall lay down some Notes agreed on by all Sides, to pertain to the catholic Church, which will be

found peculiar to the Roman Church.

1. The Roman Catholic Church is a great Body of the Faithful spread over all the known Parts of the World; there being but few Kingdoms known where some in Communion with the Bishop of Rome are not to be found; hence she justly claims the Title of Catholic.

I will answer this pretended Mark, with just such another Character, or Argument, or what you please to call it: And then even let them fall or rise toge-

ther.

The catholic Church of England is a great Body of the Faithful, spread over all the known Parts of the World; there being but sew Kingdoms, where some in Communion with the Church of England are not to be found; therefore she justly claims the Title of Catholic.

2. N.C. If we except the Protestants, there are but few material Points, in which all other Sects differ

from ber.

That all other Christians are Sectarys, you have told us before: And such your Affirmation you suppose will be sufficient to make Schismatics of all the other Christians in the World; or else you would

furely offer us something in Defense of it.

But are the Points then few, and not material, in which the Nestorians, the Eutychians, and the Greeks differ from you? Certainly they are material Points, in which the Nestorians and Eutychians differ from you; as the Nestorians make two Persons in Christ, and the Eutychians can find but one Nature; and I have already shown in Part, and it hath been more sully demonstrated by others, that the Points are neither few nor insignificant, in which the Greek Church differs from you: But if they are, the more Shame for you to send them all packing to Hell, for differing from you in a few Points, and those not material.

N.C. And most of these are condemned by the Pro-

testants.

I cannot tell here what you mean by most; the Opinions of the Nestorians and Eutychians, as far as they are conceived by Protestants to be injurious to the Divinity or Humanity of their Savior, are condemned. And as far as the Greeks have added new Terms of Communion to the Articles of the catholic Faith, we condemn them likewise. But do we condemn what any of these, whether Nestorians, Eutychians, or Greeks, offer against the Infallibility and Supremacy of your Pope and Church; against your false Traditions, or human Innovations; against those particular Popish Tenets which are the Heads of our Controversys with you; and which are more or less impugned by all the Christians in the World? Do we take Part with the Latins in their Disputes against the Greek and Eastern Church? This is something asala.

thing I am not apprised of; let us know at lest, what those Points of Difference are, which you mean.

N.C. As are most, if not all the Points, wherein the Protestants differ from her, condemned by all other

SeEts.

I befeech you again, what are those Points? Is your Infallibility one? your Catholicism another? the Supremacy of your Pope or Church a third? the Use of the Latin Service a fourth? Purgatory a fifth? Mass, or private Communion a fixth? the Intention of the Priest, as to the Efficacy of Sacraments, a seventh? Communion in one Kind an eighth? Indulgences a ninth? These are Points of Difference, and not a few, nor insignificant, about which you disagree with the Eastern Church. Do you show what those Points are in which you agree, and make them out if you can to be more in Number, and equaly momentous.

N. C. An evident Argument that the Church of Rome alone hath the Truth: For if those Things which Sectarys ground their Separation upon had been evident, or evidently just Reasons, as the Sectarys which differ from us pretend they would all agree in them; or in assigning them; that is, in the same Reasons or Objections.

For my part, tho' I have endevored to place this Argument in its true Light, I can hardly make any thing of it: But, as I conceive, this is what you aim

at thereby.

All other Christians are Sectarys and Separatists from your Church; and all give Reasons for their Separation, which they say are evidently and respectively, to themselves, just Grounds of their Separation. But all Sectarys and Separatists from your Church do not agree in assigning the same Causes of their Separation; nor equally agree to the Evidence or Justness of those Reasons assigned by others; therefore none of their Reasons are evident or just: Because that Reason which is evident and just, must appear so equaly, and to all Persons.

were:

I wish this were true, then the just Exceptions taken against your Church, could be contradicted, I

am fure, by no impartial Person.

But if you take the Disagrement of Partys to be a just Reason for not condemning those Things which they do not jointly accuse; I hope you will allow. those Popish Tenets to be indefensible, which all other Christians jointly condemn; and, for the same Reasons, such Tenets as those beforementioned, the Infallibility of your Church; the exclusive Catholicism of it; the Supremacy of your Pope, or Church; Prayers in an unknown Tongue; the Detention of the Scriptures from the People; Purgatory, and the consequential Doctrines of it; Mass, or private Communion; the Intention of the Priest, as to the Essicacy of Sacraments; Communion in one Kind; Indulgences; and Works of Supererogation; and many more such like Doctrines; which tho' I cannot immediately enumerate, the Evangelical, the Reformed, the English, and Eastern Churches, and all other Christians whatever, join in condemning; and if Concurrence therefore, and Unanimity of Judgment, be, as you feem every where to lay down, a just and sufficient Mark and Token, of the notorious Falfity of fuch Popish Doctrines, I am sure we have Witnesses enow, not fewer than all the other Christians in the World; excepting those onely who are couped up, and fed like Chickens, at the Discretion of their Confessors within the Roman Pale.

But if N. C. will not allow the Concurrence of all other Christians, in condemning these Popish Doctrines, to be an evident Sign of the Fassity of them, pray then let not a Want of the like Correspondency and Agreement in condemning the Worship of Images, or Prayers to Saints, be an Indication of Want of Evidence against them; because there are Witnesses enow to each of these traiterous Acts of Idolatry, and Creature-Worship; of Insurrection and Rebellion against the Great God of Heaven: And if there

were not Witnesses enow among Men, Reason and Scripture would rise up in Judgment against them, before the Tribunal of God, and the second Commandment alone suffice for their Condemnation.

For I am forry that I have so often Occasion to acquaint this Gentleman, that it is not the Agrement, or Disagrement of Men, but the Righteousness or Iniquity of a Cause which will acquit or condemn

them at the Day of Judgment.

I could now go on to show, that there are several Causes assignable, why Things that are evident in themselves are not equaly conspicuous to all, as they may be ranged under different Capacitys, Interests, and Inclinations; but the Thing is manifest of its self, and as I have often had Occasion to remark, our Religion is built, not on a Correspondency of human Voices, but on our Conformity to Reason, and the Word of God.

CHAP. XII.

Note 2. The Church of Rome Mother and Miftress of all other Churches, disproved.

3. N.C. THE Church of Rome is the catholic Church, because all other Sects separated from her Communion, beginning each Sect in one or two, in Opposition to the whole World. And we are able to point at the Author and Year of their Separation, and at the Name and Character of each Sect's Author and Promoter. An Argument that she is the Mother Church, and Root of the Tree; and these Sects some Branches fallen or cut off.

Here are two Untruths, and one ill Consequence,

to be treated of apart.

1. It is not true that all other Sects of Christians, as you are pleased to stile them, separated from your Communion, beginning each Sect in one or two.

For the Greek or Eastern Church, is one of those Churches which you are pleased to stile schismatical. Now begin the Date of the Eastern Separation when you pleafe. You cannot fay that it began in one or two Persons: You cannot give the Name and Character of any one or two Persons, who were the sole Authors and Promoters of it. At Sardica, in a bad Cause, but upon just Exceptions, the Greek Bishops feparated from you almost to a Man. In the Time of Photius, the Division became irretrievable; but they were the Decisions of the eigth General Council, so called by the Greeks, under Photius, and to which they adhere to this Day, which made it so. Prove therefore that the Division of the Eastern and Western Churches began in the Dissention, or proceded from the Separation of one or two Persons,

if you can.

2. Supposing (but not granting) this to be true, of the Lutheran, or Helvetian Church to which Calvin adhered; how do you prove that the Opposition made by Luther and Calvin, to the Corruptions at Rome, and of the Romisto Church, was an Opposition to the whole World. I have lately reckoned nine or ten Points of Opposition, and those the most material, and by much the hardest to get over (tho' there is not one which hath not Difficulties well nigh unfurmountable.) I have reckoned up nine or ten of the material Points in Debate between you and the Reformed Churches, which are equaly condemned by all Christians of what Denomination foever; how can you say then that an Opposition and Infurrection against them, was an Opposition to the whole Christian World? I believe I may safely say. that all Christians in general agree in condemning those Points which Protestants allege as just Causes of Separation from you; tho' all Christians do not equaly conspire in disavowing all those Articles which the Protestant Churches take to be Matter of just Complaint against you.

Besides, pray what do you mean by saying that the Separation of all Sects or Christians from you began in one or two? If this be true, it is of the German Resormation onely: Of the Resormation of the Evangelical Churches, began, as you say, by Lutber; or of the Helvetian Churches, of which Zuin-

glius was most forward to appear.

But do not you know then, that a Reformation of the Church had for some Ages before been called for both in capite & membris, from Head to Foot? that Princes, and whole States had desired it? that none but the Court of Rome and its Partisans had opposed it? If you know not this, read Gersum and the other honest Men, who lived and died in the thirteenth and sourceenth Centurys, in your own Communion. Or if you care not to deal with such musty Authors, read what Du Pin has collected from them: Read the Demands of those Princes who cried out for a free General Council, and for Redress of Grievances, long before your packt Synod at Trent appeared.

If therefore the whole World, excepting the most corrupted Court of Rome, was sensible of a Want of Resormation, and apprized of your Errors, and their own Gravamina, or Grievances, with what Front can you affirm, that the Opposition to your Errors, that even the German Resormation is resolvable into the Opposition of one or two Persons?

It is true indeed in this, as in every other general Complaint, some one Person or other must be forward, and begin the Cry; but if thousands and ten thousands instantly join with them, I believe such and so general an Accusation may, and will in all Cases, be lookt upon as more than the Voice of one Man. Or else in a Division there can never be more than one or two Leaders: But if those who protest, and those who adhere to their Protestation, are justly deemed Partys alike concerned, I believe it will puzzle you to name the Time when either Luther or

Zuinglius

Zuinglius stood alone: And if you could, it would be, for any thing I know, a momentous Time. For this I think every one will believe, that if *Luther* had stood alone in Opposition to *Rome* for any considerable Time, whatever we might have read of his Martyrdom, we should never have heard one Word

of the Confession of Ausburg.

But supposing Luther had alone rose up, and stood alone for some time, like a Bulwark against the Errors of Popery, what is that to the Purpose of Truth or Error? If the Errors inveighed against by Luther, were Corruptions of the true catholic and apostolic Faith, they ought to be set right, tho' he alone detected them. If the Errors he inveighed against were not Corruptions, but true Articles of Faith, they would not have been less so, tho' Millions of Millions had joined with him. Cannot you then yet see that Numbers are not the Criterion, or Touch-stone of Truth? that Truth indeed is independent of them?

Again; supposing that the Roman Church was the Mother of the German Churches; and that the Reformed Churches in Germany came forth from her; does it follow therefore that Rome, as she pretends, is Mother and Mistress of all other Churches? of the

Church of Jerufalem also?

Or, doth it follow that when the old Trunk was rotten, and the Branches ready to perish with it, if they had not sought out and found fresh Root in Reason and the Word of God; doth it sollow that they should chuse to persist and perish with such their rotten Trunk; and to rest upon the sandy Foundation of its human Traditions, till both Trunk and Branches sunk together into one common Ruin? For my part, I can see no just Consequence in this Kind of Reasoning; and if you can find it out, even keep it for your whole and sole Use, if you please.

ALBITTE !

CHAP. XIII.

Note 3. That the Church of Rome was never condemned by any General Council: Why she cannot be condemned in the General; tho in all the Controverted Points she has.

4. N.C. HE Roman Catholic Church was never condemned by any General, nor yet by any Council of Bishops, whether National or Provincial, for the Points of Faith which the Protestants contest.

p. 62.

demned by any General Council. Now supposing this to be true; what is this to the Purpose? She allows no Councils to be General, which have not her Approbation, and that of her Popes. Where would be the Wonder then, if she should not be condemned by any such Popish or Confederate Councils?

the Points of her Difference with Protestants, has not been condemned by any General Council, I have in a great measure already shown how false this is; and could procede still to be much more particular, but that it is your usual Artifice (when we are appealing, in the Presence of the English Reader, to Arguments drawn from Reason and Scripture, which alone are to the Point, and which they can onely understand) to draw us off to Controversys about Fathers and Councils, of which they cannot judge; that so being lost in a Maze of salse Historys and Facts, they may give themselves up to you to be led out of those Difficultys and Perplexitys into which you have so designedly brought them.

I cannot imagine else, why in a Book, as you say purposely intended for the Use of the English Reader, there should be so little said of Reason and Scrip-

ture, which are the proper Basis of the Christian Religion; and so much about antient Historys and Facts, which are so little to the Matter in hand, and so perfectly out of the Way of a common Reader: What has he to do with the Opinions or Judgment of former Ages? How can he possibly determin about their Councils or Decisions? If you quote a Passage in his Bible he can turn to it: If you form an Argument from Reason, he can tell whether it be convincing to him or not: But if you refer to twenty Volumes of Councils, which it is probable he may never fee, and most certainly can never interpret for himself. what is he the better? You and I may wrangle about the Use and Meaning of Greek and Latin Words; the Æra's of Councils; their spurious or genuin Canons, till we have written a Folio each, on such Subjects: And we may make a vain Show of that little Learning we have, and mightily amuse those Persons who are apt to be taken with such glittering Ostentations: But I am very positive that they cannot be realy profited, and never rationaly convinced thereby.

I know you pretend to do this, to show, as you say, that you have the Concurrence of all Ages on your Side, antecedent to the Reformation: But I know that such your Pretensions are vain and salse. I know that Bishop Juell, in the Dawn of the Reformation, challenged Harduin the Jesuit to show the Consonancy of Popery with the first six Ages of Christianity; and that he could never do it. I know the same Challenge has often been made since, and to as little Purpose. Nay, I know the Contrariety there is, between your controverted Doctrines, and those of the primitive Times; and therefore I am secure, that neither you, nor any other Person, will ever attempt to make out such your pretended Harmony, by a clear Deduction of Particulars; and there-

fore I am very secure as to that Point.

But however, if you, or any of your Abetters, have a mind to treat professedly on such Subject, to show the Concurrence of your Church with primitive Ages and Councils, I here oblige my self, either in Latin or in English, to show farther the Contraticty of your Decisions, and their Repugnancy thereunto.

In the mean time, as we have here onely your bare Affirmation, that the Traditions and Decrees of your Church are confonant to the Canons of Antient and General Councils, I hope my Denial may by this time go as far with any impartial Reader: For I hope I have already made it appear, in a competent Meafure, that they are most contrary thereunto: And it will come in my Way to make this farther appear as I go along.

CHAP. XIV.

That the Protestant Churches have not been condemned by any truly General Council. Of the Age of Pope Pius his Creed.

N.C. THE Opinions held by Protestants, and all other Sects; that is, in your Sense, by all other Christians, have been condemned by several Ge-

neral Councils; as every learned Man can tell.

You should rather have said, as all the learned Men of your Communion are most ready to affirm, upon every Occasion: And as every illiterate Roman Catholic is taught most firmly to believe: There being nothing more frequently inculcated into them, than this, that all the General Councils which were ever held, are all on the Side of Rome: And that all their Decrees are in Opposition, both

to the Opinions and Practice of the Protestant Churches.

But methinks if this be the Case, and so clearly too, as you aver, you might have given us a short Specimen at lest, of your Agrement, or our Disfonancy, with the first seven General Councils, or any which deserved that Name, for the first thousand Years. But as this you have not done, so I think I am sufficiently before-hand with you, as to my Instances already.

N.C. It could never be made out, in what Age or Year, or in whose Reign, or by whom, any of the Points in Debate were introduced into the catholic Belief.

Here are no less than two wretched Quibbles, and indeed it is impossible for you to make even the Appearance of an Argument without one at lest.

I. Here is a Quibble upon the Word catholic, as Belief is joined to it; in which it is infinuated, that no Time can be affigned when any false Articles were introduced into the catholic, by which you understand, the true Belief; which is most certain. For how can false Articles be introduced into the catholic, in this Sense the true Belief, when it would cease to be catholic immediately, or true, upon their Infertion? Here therefore is one Quibble upon the Word catholic, and extremely impertinent.

The next is your usual Quibble upon the Word catholic, as you mean thereby your pretended catholic Church of Rome. And because it is true that we can assign no Time, when any salse Article of Faith was introduced into the catholic, or true Faith, which is not pretended to by us; and which, for the Reason abovementioned, we know to be impossible; therefore you suggest that no Time can be assigned when any salse Article of Faith was introduced into the catholic, as you call it, that is, into your pretended Roman catholic Belief.

But I will assign a Time with a Witness, and be more particular hereafter; even the Time of Pope Pius the Fifth, when no less than twelve salse and spurious Articles, some of the very Points in Debate between the Protestants and you, were added to the true catholic and apostolic Faith, to that which is called the Creed of the Apostles, but was indeed the Creed of the antient Roman, or primitive Western Church.

And tho' the said twelve salse and spurious Articles are now bound down, not onely as Terms of Communion, but as necessary and indispensable Articles of Faith, upon all those of your Persuasion; yet I defy you here to name any antient Creed, to which they were annext before the Council of Trent, or any christian Church which offred them, or any of the said salse Opinions, as Articles of the christian Faith, or as Terms of catholic Communion, for the first six hundred Years. And if they were not imposed as Articles of the catholic Faith for the first six hundred Years; and do you prove that they were, if you can; we shall have no great Reason to trouble our selves about your damning of us for not receiving them as they are the Terms of your Communion now.



CHAP. XV.

Note 4: Universal Consent: This Papists have not. The Conclusion.

6. N.C. THE Roman Catholic Church hath the universal Consent of all the christian World for her Tenets in Matters of Faith; if we except that of the different Sects which sprang up at different Times: Which amounts to no more than the Opposition of one single Man in one Age; and of another concerning another Point, in another Age,—in Opposition to all the rest of Mankind. p.63.

How far your Church has the Consent of the whole World, as to the Points in Dispute between us, has been before shewn: How far an Opposition to her, is an Opposition to the whole christian World, has been also considered: How perfectly false it is to say of all that differ from you, and among the rest, of the Eastern Church, here called a Sect, that her Contradiction to your Encrochments and Usurpations began in one or two Persons onely, has already appeared: Nay, how ridiculous it is to affirm this of the German Reformation, at the Head of which Luther and Zuinglius stept forth, has already been made manisest; so that if you have nothing more to add, you must recapitulate, or have done.

N.C. I will then conclude, that, since the Roman Catholic Church is as universal in its Communion, as is almost the Bounds of the Earth, as antient in its Doctrines, as the Apostles of Christ; since it was it alone, that adhered to the antient Faith, and rejected the Novelty of all Heresies; and can onely glory in having the Consent of the christian World (as before explained) for the Truth of its Doctrines; this Society, and no other, is the true catholic and apostolic Church. p. 63.

I conclude also, that fince the Church of Rome is but a particular Church; since it is no more universal in its Communion, than is any other Church; since its true Doctrines are no more antient, than those of other Churches; and its disputed, and false ones, neither derived from the Apostles, nor any in Succession from them, for the first fix hundred Years; since it has not, any more than the Eastern Church, adhered to the antient Faith, and rejected the Novelty of Heresies: But on the contrary, has superinduced many detestable and insupportable ones; and has onely the Consent of the christian World, as you have explained it; that is, contrary to all Sense and Reason, in Support of the controverted Articles of its Faith.

Therefore the particular Church of Rome is not the Church Universal; nor the Articles of its Faith, the Controverted ones, either Catholic or Apostolical.





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PART III. BOOK X. SUPREMACY.

CHAP. I.

Of the Supremacy of the Pope and Church of Rome.



the Supremacy of the Pope and Church of Rome; which our Adversarys are so fond of, that it is to them almost instead of all the other Points of Christianity; inasmuch as the Person, who

makes a frank and free Acknowlegment of this, may be received upon easie Terms as to other Articles of Faith at Rome; and he who should distinguish upon it would be exploded, if he was never so catholic or

orthodox in all other respects.

And indeed, as the Romans manage Matters, this is the most fundamental Point of their Religion, and that to which all others are made subservient. In virtue of this, they take upon themselves to dictate to the whole Christian World, and desire to be estimed the onely Catholics, and pretend to be infallible alone, that they may do so.

This therefore being a very extraordinary Pretenfion, and openly assumed by them, it is manifest the Proof is on their Side. And without farther Preface

let us confider their Allegations.

CHAP. II.

N. C.'s Definition here inconsistent with his former Accounts: His Arguments tend to prove a personal Infallibility in the Pope.

N.C. WHAT we believe to be of Faith concerning the Pope's Supremacy is this: The Pope or Bishop of Rome is the Successor of St. Peter, and,

as such, Head of the catholic Church. p.77.

If so, with what Truth can you in another Place affirm, that all you contend for is, that the Pope is Patriarch of the West? Surely the Patriarchate of the West, and the Headship of the whole catholic

Church, are very different things.

and the Consequences drawn from them, are the very same produced and insisted upon by Bellarmin and others, who place a personal Installibility in the Pope; and if they prove any thing in Right of Succession from St. Peter, are designed to prove and derive a successive Installibility to the Popes of Rome; and yet a personal

a personal Infallibility in the Pope is what you utterly disclaim, whenever you please to rest your Infallibility in the Church dissusse; how fairly and consistently let others judge, who cannot but observe, that you are in this Chapter contending for such an Infallibility in Right of a Succession from St. Peter, as in other Places you neither dare acknowlege nor defend.

CHAP. III.

Of St. Peter's Episcopate at Rome: Dr. Cave's Opinion concerning it in his Life of St. Peter.

N.C. THAT the Bishop of Rome is Successor of St. Peter, I need not prove, since there is nothing in History more universally attested, and since the Opinions of those who dispute it are now exploded by most Protestants. See Dr. Cave in the Life of St. Peter.

*Well, Sir, I have read over the said Life upon this Occasion, and cannot but admire that you should refer to a Life, in which every one of your Papal Pre-

tensions are learnedly and historicaly confuted.

You quote the said Life here to prove that the Pope is Successor to St. Peter in the Bishoprick of Rome; whereas there is nothing in the said Life which tends to prove that St. Peter was Bishop of Rome, much less that he was ever succeded in such his Episcopacy by any other Person. For thus Dr. Cave:

1. Tho' it be not to my Purpose to swim against the Stream and Current of Antiquity, in denying St. Peter to have been at Rome; yet the Assertion of his never having been there, is more easily perplext and entangled, than consuted and disproved.

^{*} See Dr. Cave's Life of St. Peter among his Lives of the Apostles.

2. We may grant the main of the Story of St. Peter's being at Rome, without doing any Service to the Church of Rome; there being Evidence enough to spoil that smooth and plausible Scheme of Times, which Baronius and other Writers of that Church have drawn up. Which when the said Dr. Cave had overturned, he subjoins,

3. That which caused Baronius to split upon so many Inconsistencies in Chronology, or in Point of Time, was the unhappy Necessity of defending those unsound Principles he had undertaken to maintain.

For being to make good St. Peter's twenty five Years Presidency at Rome, he was forced to consound Times and dislocate Storys, that he might bring all his Ends together. And then the said Dr. thus concludes:

The Summe is this: Granting what none who hath the left Reverence for Antiquity will deny, that St. Peter was at Rome, he probably came there some few Years before his Death, joined with and affisted St. Paul in preaching the Gospel, and then both sealed their Testimony there with their own Blood.

Now what is all this to St. Peter's Roman Episcopacy, or any virtual Succession from him; when Dr. Cave manifests, that we may own his being at Rome, without allowing his Presidency as Bishop there; nay, when he contends and makes out, that there are so many Inconsistencies in the Story of St. Peter's Episcopate, as no Man of Sense or Learning can get over.

If a Man dare venture to cite modern Authors at this rate, and such as are in every Man's Hand, what Regard ought to be had to his Appeals, when the Citations are from forein or learned Languages, scarce and difficult Books?

CHAP. IV.

That St. Peter probably was at Rome, but never resident there as a local Bishop.

THE Truth of it is, it is by no means unlikely, as Dr. Cave observes, that St. Peter was at Rome, and that some litle Time before his Death he joined with St. Paul in constituting Linus the first Bishop there. But then as there is no Scripture Autority for such Fact; * as the true Era of the Church of Rome, and the Succession of her first Bishops, is still much in the dark; he would have enough to do; as the Dr. observes, who should go about to prove from any positive Remains of primitive Antiquity, that St. Peter was ever at Rome, especially if he undertook to answer all Objections that might be formed against it.

And if it would be difficult in such manner to prove his Being there, it would be much more so to evince, that St. Peter ever resided as a Bishop at Rome; because the Reasons and Arguments brought by † Dr. Barrow against such his Roman Epitcopate and Residency, are such as never have been yet, and such as I am sure never will be answer'd. For not to men-

tion others of them here,

Is it not contrary to Reason, and inconceivable to suppose, that St. Peter, whose Business as an Apossele, was not to continue longer in any one Place than the Occasion and Exigency of each Time and Place required, that so he might, as far as he was able, preach the Gospel to every Creature; that he who was more properly the Minister of the Circumcision,

^{*} See Bishop Pearson's Opera Posthuma Chronologica publisht by Mr. Dodwel.

[†] See Barrew of Supremacy, from p. 120 to 137.

§ and, as an Apostle, was so far superior too, as he had a Power of constituting Bishops and all Church-Officers, as the Cause of growing Christianity required; that he should so far forget his Business as an Apostle, as to confine himself to Residency, and to the peculiar Inspection of the Affairs of one Church onely, so as from that Time forward, in a great measure, to give up the Care, and neglect the Visitation of all other Churches? This is something, I say, so contrary to the Fervor and Zeal of St. Peter's Character, and so inconceivable of him, either as a good, a prudent, or diligent Apostle, that he must have a Roman Faith and Digestion, must be extremely prejudiced, and straitly bound down to an Hypothesis, who can either concoct or receive it.

But if there be any Persons inclined so to do, they may with my Consent, and Dr. Cave's Leave, believe that St. Peter was at Rome, and that for some Time he in a particular Manner presided over the Affairs of that Church.

For I am now no more afraid, than that learned Dr. was before me, of any Advantage that can be drawn from thence in favor of Rome, nor of any Prejudice which from St. Peter's Residence at Rome may arise to the Protestant Cause: And therefore do you make what Use you please of this Concession, St. Peter probably was at Rome, and for some Time resided and presided there.

[§] Apostoli extra ordinem erant, nec in numero Episcoporum censel antur. Valesius in Eusebium, p. 107. n. 1. nup. edit.



CHAP. V.

That the Prerogatives of St. Peter are not the Point in Question. In what Sense Christ built his Church on a Rock.

N.C. THE main Business then is to shew, that this Prerogative of being Head of the Church, which we ascribe to the Pope of Rome, was given to

St. Peter. p. 78.

With Submission, Sir, this is not the main Thing. The main Thing we dispute with you is the usurpt Supremacy of the Popes of Rome, and not the Prerogatives of St. Peter. But if you think St. Peter had any Prerogative above other his Fellow Apostles, and that such Prerogatives have descended to his pretended Successors at Rome, paramount to the Rights of other Bishops, who are all equaly the Successors of Apostles, or of Apostolical Evangelists, you have free Liberty to make them out as you are able.

N. C. For this, that St. Peter was Head of the Church, we have several Texts of Scripture, in which it is very plain, that Christ conferred the Dignity of the

Headship upon him.

I say unto thee, thou art Peter, (or, as the Greek has it, a Rock) and upon this Rock I will build my Church, Mart. xvi.

I answer, the Rock here understood is the Confession St. Peter made, Thou art Christ the Son of the living God; and that such Faith and Confession is that Christian Belief, which, like a Rock, is to stand unshaken to the End of the World.

2. That supposing St. Peter to be the Rock here meant, as the Expression is sigurative, there can plainly nothing more be intended thereby, but that he was one of those Foundation Stones, (Eph. ii. 20.) such as the other Apostles were also, upon whom and his Preaching, as a principal Person, the Christian X 2

Faith was to be built and established. And what is all this now, either to St. Peter's Supremacy, or Headship?

CHAP. VI.

That St. Peter had no Direction to strengthen his Brethren with the pretended Sacrament of Confirmation. The Meaning of the Phrase, Strengthen thy Brethren.

N.C. A GAIN, Jesus said to Simon Peter, Simon, Son of Jonas, lovest thou me more

than thefe? p. 78.

It seems then, it was a Question with our Lord, whether St. Peter loved him as he ought, or not? and therefore it is hardly to be imagined that he had before, or that he then made him Head of the Church, by this Question.

N. C. And a little after, Feed my Lambs --- feed

my Sheep-feed my Sheep. p. 78.

Which shows, if you please, that St. Peter at that Time stood in need of repeated Admonitions and Exhortations; but that he was in no safe, much less sovereign Condition: Especially when we consider what immediately follows:

And the Lord said, Simon, Simon, behold Sathan hath desired to have you, that he may sift you as Wheat; but I have pray'd for thee, that thy Faith

fail not. p. 78.

From which, I think, it is sufficiently manifest, that St. Peter was not himself infallible at that time;

as well as from the Sequel:

And when thou art converted, strengthen thy Brethren. That is, when thou hast fallen thro' too much Presumption, and art recovered again by the Influences of my Divine Grace, and placed thereby out of the Reach of any such Failure for the suture; be thou mindful out of Gratitude, in thy turn, to confirm and strengthen thy weaker Brethren upon every Occasion and Appearance of the like Peril and Danger.

N.C. The English Translators (carrying no doubt an Eye upon this Controversy) have rendred it strengthen thy Brethren; because a Charge of confirming others

does too plainly denote a Superiority. p. 78.

When I read this Passage, I began to repent of the Pains I had taken with this Writer. For if he really be so weak as to imagin, that St. Peter had in these Words a Charge to confirm his Brethren with the pretended Sacrament of a Popish Confirmation, it can be to no Purpose to dispute farther with him; the Man is so far gone, that every thing, tho' never so ridiculous, will down, that is in the least seemingly for his Purpose; and when a Man is come to that pass, to what End is it to attempt his Conviction and Confutation by Reason and Arguments.

And again, I thought with my felf, if the People he has deluded can be catcht with such pitiful Insinuations as this, there can be no great Hopes of fav-

ing them.

I say such a pitisful and shameless Insinuation: For after all, N. C. dare not aver, that St. Peter did confirm the Apostles with the pretended Sacrament of Confirmation. He onely says, the confirming of his Brethren must surely denote some particular Note and Mark above the rest. p.79. Why so? may not Men that are Equals confirm and strengthen one another in Times of common Danger? And does every Kind and Word of Encouragement, Exhortation and Advice give Men a sort of Superiority over their Brethren? It so, how forward soever some might be to give, there are none, I believe, who would be very ready to take Advice.

Never therefore certainly was any Passage of holy Writ more tortured or perverted than this, which

refers its self to Peter's Denial of Christ, and therefore we may be sure not to his Headship over the Christian Church.

Saint Peter, as to himself, was a Man of some Warmth, but no great Stedfastness; but so well at that time assured of his own Sufficiency, that he was almost angry with his Lord for questioning his Con-

stancy and Perseverance.

Our Blessed Savior, who knew his Foible, and the Desire withal that Sathan had to triumph over him, leaves him to himself for a while to show his Prowess; but not so perfectly neither, but that he prayed for him, as he earnestly desired he might maintain his Ground.

What followed in the Sequel, how shamefuly he denied his Master, how wickedly he persisted in such Denial, till raised again by his gracious Look and quickning Spirit, I shall not now repeat, because these are Things known by every Child in his Religion; but certainly every Man must admire, that from these Words of Christ, and upon such an Occasion, and with such an Issue, N.C. should endevor to prove St. Peter's Headship and Supremacy over the Church of Christ; which may be thus paraphrased.

Simon, Simon, Sathan hath defired to fift thee, and I foresee he will prevail over thee; but I have prayed for thee, that thy Faith fail not; I have and will take care that it finaly fail not. Surely if a Sovereignty was conferred upon St. Peter in these Words, it was such an one as did not exalt him much above his Brethrent; and, if I mistake not, Peter's strong Cries and Tears sufficiently discover, that he was not very ambitious of such another Grant and

Concession for the time to come.

N.C.

CHAP. VII.

St. Peter's Commission to feed the Sheep of Christ considered.

N.C. SHALL make no other Reflection upon these Texts, onely desire the Reader to observe, that this particular pointing out of Peter as a Rock to build

a Church upon. p. 78.

Hold, Sir, Peter was not fingled out to build a Church upon; for possibly you may derive some peculiar Privileges from hence to St. Peter's Church at Rome: But our blessed Lord in these Words denotes, that St. Peter should be a main and principal Actor in building up his, that is, Christ's Church, to which others also were as signaly called and appointed by him.

N.C. The especial Charge of feeding Christ's Lambs and Sheep, by which the Holy Fathers have always un-

derstood both People and Pastors. p. 78.

What if they did? is this the Point we debate now with you, Whether St. Peter, as an Apostle, was superior to Bishops, Priests, and People? If by Pastors therefore you mean Church-Officers subordinate to Apostles, we grant, that not onely St. Peter, but St. Paul and every other Apostle, had the Charge of both

Paftors and People.

But had St. Peter any Superiority over the rest of the Apostles? Is a Primacy over them conferred upon him in these Words? Did the holy Fathers or the Apostles understand that by this Expression, Feed my Lambs and Sheep, St. Peter had a Power given him over the rest of his Fellow Apostles? If you can prove that the Words will bear such a Construction, or that they were ever understood so to do by the Apostles, or any of their primitive Successors, I will own you have gained your Point; but, till then, remember that saying is not proving.

N. C. And the confirming of his Brethren, the rest of the Apostles, must particularly denote some particular Mark and Character above the rest. p.79.

Very likely so; it denotes that St. Peter was forward beyond his Strength, and presumptuous when

he should have been fearful.

It sets forth to us also the Frailty of human Nature, and our Want of Divine Assistance, and most

in those Cases wherein we are self-sufficient.

And it fignifies to us, that if we fall at any time into Sin, and rife again by an extraordinary Measure of Divine Grace and Favor, we should be careful to lay out the Remainder of our Time in warning our Brethren from the like Danger, and in recovering them by a like Repentance.

For this was the peculiar Mark set upon St. Peter; he was exhibited as an Instance of human Frailty and God's Goodness, and as such proposed to others.

And so well hath this Instance ever since served; so effectually hath it answered such Purpose, so diligent was St. Peter to improve it, and so careful were the other Apostles to take Warning thereby, that we do not find any of them after this presuming upon their own Strength above what they were able, nor failing under their Reliance on Divine Grace, tho' many of them, and St. Peter among the rest, were afterwards summoned to sharper Trials than this: Thou also art a Galilean, and thy Speech agreeth thereunto, Mark xiv.

But fince you are upon your Observations, give me Leave also to make a Remark or two upon this your

Popish Way of arguing.



CHAP. VIII.

A Specimen of the Popish way of Arguing.

THE Proposition you undertake to prove is this: Christ made Saint Peter Head of the catholic Church, and another consequent thereupon; therefore also the Pope of Rome in Right of Succession from St. Peter, is supreme Head of the catholic Church at this Day. And these two Propositions you undertake to build upon Scripture-Evidence.

And to these Points you cite several Texts of Scripture, which say nothing directly of any Headship of St. Peter, and which cannot be indirectly strained to

express any fuch thing.

Both which you are so sensible of your self, that when you have named them, you do not pretend to say that they come up to either of your Points, but contend that they give a peculiar Mark and Character.

When we ask what such Character is, you dare not name any one thing, but infinuate something, which is very shameful, about your pretended Popish Sacrament of Confirmation, with which you would have us believe, tho' you dare not maintain it, that Saint Peter strengthned his Brethren; and if this be not

shifting and tricking, let the Reader judge.

For thus when you have undertaken the positive Proof of two very material Points debated between us, and that upon Scripture-Evidence, you declare you have proved something. When we ask what that something is, you answer, something peculiar. What that peculiar something is, in particular you answer nothing; and yet this peculiar something, in particular nothing of your naming, this unknown Character, we must receive as positive Proof of the Headship of St. Peter, and Supremacy of the Pope of Rome, because you have no better.

CHAP. IX.

Of the nominal Primacy given by the Evangelist to St. Peter: No Designation of Christ therein.

N. C. 2. THE Evangelist, in giving the Names of the twelve Apostles, marks particularly St. Peter's Primacy. Now the Names of the Apostles are these; the first Simon, who is called Peter. p. 79.

Here is a nominal Primacy indeed, as there must be when twelve equal Persons are reckoned up; and here is a Primacy of Order also: Upon which Accounts we can and do readily give you Leave, as often as you please, to place St. Peter first in order among the Apostles; but as they were equal in all other Respects it will not thence appear, that such their Foreman had any greater Autority and Juvisdiction than any of the other his Equal and Fellow-Apostles.

N.C. Most certainly Christ did not design the first,

Peter, for a Primacy of Ceremony and Civility.

if you have a mind for his Determination, you may find it, Luke xxii. 24. And there was also a Strife among them, the Apostles, which of them should be the greatest. And he said unto them, the Kings of the Gentiles exercise Lordship over them; and they that exercise Lordship over them are called Benefactors; but ye shall not be so: But he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. And, if I mistake not, this is as plain a Declaration as possible, that neither the greatest nor the chief Apostle should exercise Autority over his Brethren, and that consequently Christ did never give a Primacy of Autority over them; ye shall not be so.

2. As for the Concern the Evangelist had in this Matter, it was neither a Point of Civility or Ceremo-

Neither

ny with him, but of Order and Necessity. In teckoning up twelve Persons, one must be first named; and if such a nominal, necessary Antecedency gives also a Priority of Jurisdiction, then a nominal Primacy and a Primacy of Jurisdiction is one and the same thing, which is most absurd. But

Supposing it was not so; if a nominal Primacy and a Primacy of Autority be the same, then St. Peter's Primacy of Autority is no more, as we contend, than a nominal Primacy, or Primacy of Order; and, if so,

make what Inferences from it you can.

N.C. St. Peter's Primacy implys Order and Jurisdi-Etion, as far as it was requisite, to found the Peace and

Unity of the Church upon it. p.79.

Let me desire you once more not to make one and the same Thing of Order and Jurisdiction; they are neither Terms correlative nor equipollent. It is true, there can be no Jurisdiction without Order; but there may be Order, or nominal Preference, without Jurisdiction. And as this is the very Point we insist upon, it is incumbent on you to make appear, that the nominal Preference here given to St. Peter implys Autority.

N.C. It most certainly does so, as far as the Peace

and Unity of the Church is concerned.

Pray, Sir, what Occasion for this equivocating Salvo, as far as Peace is concerned. Do not you see, that we can grant this without any Help to you? For St. Peter might have as much Autority over his Fellow Apostles as was necessary, and yet have none, if none was necessary. Now for my part I never found, after the Mission of the Holy Ghost, which alone made the Apostles infallible, and sufficiently qualified and autorized them as to their Apostolical Office, that there was either Power or Autority wanting to keep them quiet, or at Peace with one another; and therefore this equivocating Salvo is nothing to the Purpose:

Neither indeed are any such pitisful Qualifications of a Sentence at any time, when the Answer ought to be direct and categorical. You maintain that St. Peter had Autority over the other Apostles; we deny it directly, slatly, categoricaly; we say he had not, either in one respect or another: Your Business therefore is to prove directly, that he had a Jurisdiction over them; why do you not then go about it?

Instead of this you evade; you dare not say positively that St. Peter had an Autority over the Apostles, because this, you know, can never be made out: But you say he had Autority as far as was necessary; and so say we too: We catch you slipping off, and to oblige you to keep to your Point as much as we can, we grant all you ask, St. Peter had as much Autority over his Fellow Apostles as was necessary: I say again directly, that was none; do you prove categoricaly it was necessary, contrary to our Lord's Direction, that he should exercise Autority upon them.

CHAP. X.

That St. Peter did not exercise Jurisdiction over his Fellow Apostles: A Reference to the Acts of the Apostles.

N.C. 3. A FTER Christ's Ascension Peter took upon himself this Character, Acts of the Apostles, Chap. 1.

He stands up, discourses upon the Fall of Judas, and lays before the Apostles and Disciples the Necessity of

instituting another in his room, Chap. 2.

When the Disciples were filled with the Holy Ghost, and spoke with other Tongues, and the Multitude thought they were drunk, Peter lifts up his Voice, and gives an Account of that miraculous Gift. In a word,

His Speech in the Temple, Chap. 3. His Defense before the Elders and Rulers at Jerusalem, Chap. 4. His Sentence upon Ananias and Sapphira, Chap. 5. and many other Passages to that Purpose found in the same Volume, are convincing Proofs of this Truth,

That St. Peter was Head of the Church, and exercised a Supremacy, that is, a supreme Autority, over his Fel-

low Apostles. p.79.

On the contrary I maintain, that these, and all other the Places of Scripture in which Saint Peter is named, and wherein a Reference is made to St. Peter or his Actions, are so many convincing Proofs,

1. That our Savior never made St. Peter Head of the Apostles; that he never gave him any Headship, Mastership, Supremacy, or Autority over the other Apostles.

2. That St. Peter did never exercise supreme, or indeed any Jurisdiction or Autority over the other

Apostles.

And whether St. Peter did, or no, every one must judge for himself from the Passages wherein St. Peter is mentioned.

For in truth to call over all such Passages one by one, and to shew they do neither singly nor jointly imply any such Jurisdiction, would be trifling and tedious.

A Man might at that rate as well begin at Genesis, and end with the Revelations, and show negatively, that St. Peter's Primacy is not contained in any one Text of the Bible, as in those before mentioned.

And yet should a Man print such a Comment as that, as no one would read it, who was not as great a Trifler as the Commentator; so should I realy think, that I imposed upon my Reader as much as N. C. should I undertake to convince him that in such Words as these, Peter rose up and spake, nothing of a Primacy of Jurisdiction was either implied or intended.

CHAP. XI.

An Appeal to the Council of Jerusalem: That St. Peter did not arrogate any thing to the Prejudice of the other Apostles.

N.C. More especially that famous Council of Jerusalem, related Chap. XV. sets forth the Supremacy and Headship of St. Peter: Where, after much disputing, Peter rose up, shewed the Apostles what Conduct they were to keep, in regard of the converted Gentiles; and concluded, in a manner, (that is, apparently not at all) the Debate with this Sentence, Now therefore why tempt ye God, to put a Yoak, rather, why should ye tempt God by putting a Yoke, upon the Neck of the Disciples, which neither our Fathers, nor we, were able to bear? p.80.

So that if we had never heard any thing else concerning St. Peter's Primacy, his Conduct in this Affair were enough, rather, would be enough, for any unprejudiced Man to conclude, rather, to make any unprejudiced Man conclude, either that he, Peter, was qualified by Jesus Christ, for that Office, that is, in other English, was empowed by Jesus Christ to exercise supreme Autority over the other Apostles, or that he must be a very arrogant Man in taking so much upon him, that is, supreme Jurisdiction and Autority, to the Diminution of the Honor and Esteem of his fellow Apostles.

And truly, if St. Peter did assume any thing whatever, to the Diminution of the Honor and Esteem of the other Apostles; that is, to the Diminution of the Honor due to them; we may be sure he acted therein by no divine Autority or Commission: For, certainly, you will not contend that he had a divine Right to diminish the Honor of the other Apostles.

What is the Meaning therefore of these two Sentences? 1. St. Peter was qualified to take so much upon

upon him, to the Diminution of the other Apostles: 2. Or else he was a very arrogant Man, in taking so much upon him, to the Prejudice of the Estime due to the other Apostles?

I defy you to produce an Instance, in which St. Peter did arrogate any thing to himself, to the Prejudice of the other Apostles: I challenge you to show me those Words of Christ by which St. Peter

was qualified for fo vile a Purpose?

Nay, fince you own that the Headship and Supremacy you thus contend for, is no other than a Diminution of the other Apostles, I call upon you to make out how such a Diminution of them is either possible or conceivable? How St. Peter could be exalted above those, whom you own, and whom the Scriptures set forth so constantly to be his fellow and equal Apostles?

But fince you have appealed to the Council of Jerusalem, to the Council of Jerusalem let us go, to see if, therein, St. Peter exercised any kind of Headship, Superiority, or Autority, over his equal or sel-

low Apostles.

If it be onely to show the English Reader, since we are near your human Autorities, what regard is to be had to your Quotations in other Languages, of which he can be no Judge, when you offer so grossy to put upon him, where his own Eyes and Bible will convince him.

I do not wonder indeed, that in Popish Countries, where the common People have no Bibles, or in a Language they do not understand, or such as they must not pretend to interpret for themselves, that you can palm this first Council of Jerusalem upon them, or any thing else, as for your Purpose.

But that you should think thus to impose upon an English Reader, whose Bible is in his Hand, is truly

attonishing and furprising.

I will set down the Account of this Council at large, as we find the Transactions of it faithfuly and minutely

minutely recorded in the Acts of the Apostles; and then very sew Words will serve to satisfie any impartial Person, that St. Peter did not act therein with sovereign and supreme, nor indeed with any superior Autority whatever, in that Council.

CHAP. XII.

An Account of the Said Council from the AEts of the Apostles, at large.

Ertain Men which came down from Judea, taught the Brethren, and said, Except ye be circumcised,

after the manner of Moles, ye cannot be faved.

When therefore Paul and Barnabas had no small Disfension with them, they determined that Paul and Barnabas and certain other of them should go up to Jerusalem, unto the Apostles and Elders, about this Question.

And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders; and they declared unto them, all things that God had done with them.

But there arose up certain of the Sect of the Pharisees, which believed, saying, that it was needful to circumcise them; and to command them to keep the Law of Moses. And the Apostles and Elders came together about this Question.

And, when there had been much disputing, Peter rose up, and said unto them, Men and Brethren, ye know that a good while ago, God made Choice among us, that the Gentiles by my Mouth should hear the Word

of the Gospel, and believe.

Now therefore why tempt ye God to put a Yoke upon the Neck of the Disciples, which neither we, nor our Fathers were able to bear? But (rather for) we believe, that thro' the Grace of our Lord Jesus Christ, we, in the Name of uncircumcifed Persons, shall be saved

even as they, of the Circumcision.

Then all the Multitude kept Silence, when Peter had done, and gave Audience to Barnabas and Saul, declaring what Miracles and Wonders God had wrought among the Gentiles by them. And after they had held their Peace,

fames answered, saying, Men and Brethren, hearken unto me. Simeon hath declared how God at first did visit the Gentiles, to take out of them a People for his Name, and to this agree the Words of the Pro-

phets.

Wherefore my Sentence is, that we trouble not them, which from among the Gentiles are turned unto God.

Then pleased it the Apostles and Elders, with the whole Church, to send chosen Men with Paul and Barnabas—and wrote Letters to them after this manner.

For a smuch as we have heard that certain Men, that went out from us, Jews, have troubled you— saying, Ye must be circumcised—to whom we gave no such commandment—we have therefore sent Juda: and Silas.

For it seemed good to the Holy Ghost, and to us, to lay upon you no greater Burden than—necessary things.

CHAP. XIII.

Some just Remarks thereupon.

HOW N.C. hath descanted upon these Words, we have already seen: And in direct Opposition to his Observations upon them, I desire it may be noted:

That if we had no other Instance than this before us, tho' N. C thath furnisht us with many more, here is as plain a Demonstration as can be given, that our Adversarys of Rome make no Difficulty of perverting

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the Words of Scripture, or of straining Quotations from the very Bibles in our Hands, to Purposes very different from their true Meaning, without the lest Regard to Modesty or Truth; there being nothing more evident than this, that this Account of the Council at Jerusalem, is so far from proving St. Peter's Supremacy over the Apostles, and the whole Church, that it plainly discovers that St. Peter had none but a common and ordinary Voice, among the Apostles and Elders; and not the lest Shadow of any Primacy, Jurisdiction, or Autority, over them.

2. That St. Peter did indeed, after much disputing, which is somewhat strange in the Presence of a supreme and infallible Judge, bring the Matter near a Conclusion, by declaring, that God had made Choice, by his Mouth, that the Gentiles should hear the Word

of the Gospel, and believe.

3. But that he did not do this arrogantly, or to the Diminution of the other Apostles, who sat in Council with him; it being no such Post of Honor to speak first in a Cause, that any other of the Council need think themselves diminisht or ecclypsed by it.

4. That St. Peter did not conduct and lead the Council, any otherwise than by laying the Truth before them: And that if he had otherwise led the Council, it had not been an honourable or reputable

thing for him, so to have done.

5. That supposing it never so honourable a thing in St. Peter to conduct the Cause, as he did at first, it was to the full as honourable in Paul and Barnabas to take it up where he had left it; and to put an End to the Debate, by declaring what Miracles and Wonders of Conversion, God had wrought among the Gentiles by them and their Ministry.

6. That what Primacy soever, Priority, or Preserence there was among the Apostles and Elders at that time, it was lodged in St. James, who alone spoke with

the Air and Autority of a President.

Hearken unto me, Men and Brethren My Sentence is. 7. But by St. James in a supreme or sovereign Way, as Head of the Church, and as Vicar of Jesus Christ: For the St. James, as President, declared it as his Opinion, and the Judgment of the Council, and in the Name of all present, My Sentence is, that we trouble not the Brethren; such his Sentence was not ratisfied, or made conclusive, till the rest had declared also, It seemeth good to us, and to the Holy Ghost. From all which I think it is as evident as it possibly can be, that nothing was transacted, even in this infallible Council, upon the Autority of any single Person; or without the Concurrence of the Apostles and Elders, and other Brethren then present.

CHAP. XIV.

The very Indiction of this Council, a sufficient Confutation of St. Peter's Vicarious Power.

BUT why do I speak of the Transactions of this Council, when the very Call of it sufficiently demonstrates, that our Savior did never constitute any supreme and infallible Judge of Controversys upon Earth; and that St. Peter himself had never any such decisive Voice.

For if St. Peter had been supreme Judge of all the Controversys arising in the Church in his Time, and had been made so by our Lord, I think it is plain the

other Apostles must have known it.

And, if the Apostles had known that there was such a supreme Judge among them, I think there can be no Question but they would have appealed to him; that they would never have offred to call a Council of the Brethren, in which St. Peter was onely to act the Part of an Orator or a Pleader, and not so much as to preside, or give a definite Sen-

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tence:

tence; when the ready, the easy and open Way, (and the Way our Lord prescribed in making him an infallible Judge, had he made him such;) would have been to apply to St. Peter himself, and not to wait the Decisions of a Council, which thro' the Presence of the Holy Ghost, and the Concurrence of the Brethren, was to over-rule the Opinion of every private Person.

If Peter therefore did arrogate too much to himfelf (as most certainly he would have done) in arrogating to himself a Supremacy over the rest of his fellow Apostles, the Apostles and Elders in this Council were more than even with him; for they took upon themselves to over-rule St. Peter's Supremacy; which they could not have done, had they known it to have been of divine Right; they put another in the Chair, and did not so much as suffer him to prefide therein; and put him upon the same Foot of Honor and Autority, as far as appears, with Paul and Barnabas, and other of the Brethren; which I think no Man can possibly suppose they would have done, had they known any thing of St. Peter's Supremacy; or in the left imagined, that when their common Lord and Master had ordered St. Peter to feed his Sheep, to feed his Lambs, he had made him his Vicar, and Lord over his Brethren; and that he had endued him with all the same Power he had whilst on Earth himself; that so he might become a supreme and infallible Judge of all Controversys, and an universal Pastor of all his People.

And as this to me is perfectly incredible, either that the Apostles should know nothing of St. Peter's Supremacy, if he was made by our Lord their Judge; or that knowing it, they should thus treat him, with no kind of Deference or Submission; so is it still much more incredible, that St. Peter should be a supreme Judge over them, and not know it himself; or that knowing it, he should act so contrary to his own Character, as to put himself upon a Level with

the Apostles and Brethren, in a Council where he must foresee there would be much Disputing, when his Master had made him a supreme Judge over his Brethren (if at all) to put an End to such Disputes and Controversys as might, and would arise in his Church. This is fomething fo abfurd, that would our Adversarys consider it, even a Popish Stomach could not digest it: Because even a waving of his Autority at this time, which however does not appear, and never can be proved, would have been no other in St. Peter, than a betraying of the Trust, which, our Adversarys fancy, Christ had reposed in him; and that at the first time there ever was Occafion for him to exert or declare it. If St. Peter therefore was supreme Judge of the Controversys of his time, he was exceedingly to blame to suffer the Dispute to rife so high between the Apostles and Brethren, upon this and other Occasions.

But neither was St. Peter to blame, neither were the Controversys which arose in his Time, other than such as are incident to Men, and which no human Autority will ever put an End to; and which a divine Autority cannot altogether silence, without taking from us our Liberty and Freedom of Will, which I dare say in this Life Providence never will, nor in any other, but in such a Way of Persection as is wholy inconsistent with our present State of Probation and Trial; and therefore the People may sancy what they will, there was never yet any one supreme living infallible Judge of Controversy, since our Savior's Time; nor will there ever be till his coming again; and let our Popish Adversarys prove

the contrary, if they can.



CHAP. XV.

N. C.'s Recapitulation as to St. Peter: Our Rejoinder: Of feeding the Flock of Christ.

N.C. If we put these three things together, 1. Christ's building his Church upon St. Peter; giving him the Charge of seeding his Sheep and Lambs; and the Power of consirming his Brethren; and

2. The Evangelist, pursuant to this Order, not onely reckoning him first among the Apostles, but also calling

bim the first.

3. Peter's exercifing the Office and Charge of Head or Chief among the Apostles, as aforesaid; we shall

plainly see:

1. That this Superiority, that the Primacy of Autority and Jurisdiction we challenge for St. Peter, is no imaginary thing; but, 2. A real Truth founded on the

Word of God. p. 80.

I reply, If we put every thing together, which you have offred, as well as the Places of Scripture, from which such your Conclusions are drawn, we shall then most truly find, and plainly see, that the Autority and Jurisdiction you challenge for St. Peter, over the rest of the Apostles, is realy no other than a vain Conceit, and an imaginary, and groundless Supposition: And that it has no Foundation, neither in Reason, or the Word of God.

That Christ built his Church no otherwise upon St. Peter, than upon the other Apostles, who were

all alike, and equaly stiled Foundations.

That when Christ gave to St. Peter the Charge to feed his Sheep, he gave him no other Charge, nor larger Commission than he gave to the other Apostles, when he commanded them to go, and preach the Gospel to every Creature.

And no other in Kind or Degree than St. Paul gave afterwards to the Elders at Ephesus, when he thus exhorted them:

Take heed unto your selves, and to all the Flock, over which the Holy Ghost hath made you Overseers; to seed the Church of Christ, which he hath purchased with his own Blood. Acts xx. 28.

Nor other than what St. Peter gave himself, in these Words; which certainly imply neither Head-

ship, nor Supremacy:

Feed the Flock of God, which is among you, taking the Oversight thereof: Not by Constraint, but willingly; not for filthy Lucre, but of a ready Mind.

Neither as being Lords over God's Heritage, but as

Ensamples to the Flock.

And when the chief Shepherd, not I my self, but Christ, shall appear, ye shall receive a Crown of Glory

that fadeth not away. I Pet. v. 2, 3, 4.

3. That our Savior gave to St. Peter no Power to confirm his Brethren, with any pretended Sacrament of Confirmation; but onely exhorted him, that when he was recovered himself from a shameful Fall, by an extraordinary Inslux of divine Grace, he should endevor to make all the Amends he could, by confirming and strengthning his Brethren.

4. That the Evangelist by reckoning Peter up first, gave him no Power, nor Autority over his Brethren; for that, in such Case, some one must be named or reckoned first; and that consequently from such Nomination, nothing of Autority or Jurisdiction can be inferred; nor any thing but a Priority of Order,

which we have never denied to St. Peter.

That St. Peter did never exercise supreme Autority over the Apostles; that there is no Instance in Scripture of any superior Charge vested in him, or used by him; that those assigned, and more especially that of the Council of Jerusalem, and the Transactions therein, make directly against St. Peter's Supremacy.

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And now by this time, I question not but my Reader will wonder to find that N.C. and the Papists have so little to say, and that so very incompetent, for a Primacy of Autority in St. Peter, over the other Apostles; on which so great a Load is laid, even the whole Weight and Load, of the Infallibility, supreme and sovereign Autority of the Bishop and Church of Rome: Of that which is with Papists, a chief, if not the sundamental and distinguishing Article of the Roman Faith.

But I conceive also, that he will be still farther amazed, when he finds, that if a Primacy of Autority, or Superiority, over the other Apostles, was granted to St. Peter, that no possible Inference can be drawn from thence, as to a Supremacy of Power, either in the Pope, or Church of Rome. However, let us hear what our Adversary has to say upon that

CHAP. XVI.

Of the Pope's Supremacy in Right of Succesfion to St. Peter: Blondel's Concession reaches to a Primacy of Honor onely.

N.C. IF a Primacy of Power and Jurisdiction was given to St. Peter, it is granted by all, that the same Prerogative must necessarily devolve upon his lawful Successors the Bishops of Rome. p. 80.

was never conferred upon St. Peter, as has been be-

fore feen.

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2. If a Primacy of Autority had been conferred upon St. Peter, it is not granted by all, that it would necessarily devolve upon the Bishops, his pretended Successors at Rome; and that no such Inference can be justly drawn.

T. It is not granted by all, as you mean all Christians: For it is not granted by any of the Eastern, it is not granted by any of the Protestant Churches;

and do you prove that it is, if you are able.

N.C. For this, namely that the Pope, as Successor of St. Peter, had a Primacy of Autority over all other Churches, was publickly profest, and taught, by the primitive Fathers and Councils, as a necessary and fundamental Article of Faith. p. 80.

There is nothing more untrue than what you here affirm, as we shall see when we come to treat of those Passages from primitive Writers, and Councils,

which are referred to by you.

N.C. This, namely, a Primacy of Autority in the Pope of Rome, as Successor of St. Peter, many learned Protestants have been forced to own; just now you said

all did acknowlege.

And among the rest, the most learned Blondel, who wrote against such the Supremacy of the Popes of Rome. In this respect most certainly not truly learned, if he did thus palpably overturn his own Design. N.C. From whom nothing but the Evidence of the Truth could extort so ingenious, I should rather have said, ingenu-

ous, a Confession. However, let us have it.

Blondel. The Titles of the Apostle St. Peter, that is the true ones, ought not to be put in Debate, since the Grecians and Protestants also do allow, that it has been believed, and may be, that St. Peter was President or Prolocutor, and so far Head of the Apostles, or at the Head of the Apostolic College, and the Foundation of the Church, but so as that the other Apostles were Foundations also: And Possessor of the Keys of the Kingdom of Heaven, as the other Apostles were also, to whom the Power of the Keys was equaly committed. p. 81.

Well, Sir, I acknowlege these to be the Words of Blondel; and I hope you will own, if not impartial Persons will, that I have truly set forth his Meaning in them. What is it therefore now you would inser

from them?

Blondel

Blondel declares, that we may give St. Peter his just Titles of first Apostle and chief Apostle, first and chief in Place and Honor, without Prejudice to the Protestant Cause.

He affirms, that as President, or Prolocutor, we may allow him to have been Head or first of the Apostles; to have been a Foundation also, to have had the Power of the Keys. Now all these Titles we allow, neither did any Member of the reformed Churches ever disown them. What now doth any one of these make for your Purpose?

Did Blondel ever own, that St. Peter had Autority over the other Apostles? Can any of his Words be tortured till they make such a Confession? Try,

make the Experiment when you please.

If they cannot, as most certainly they cannot, then it is evident that you here deal with Blondel, as you had before done with Calvin and Dr. Hammond, when you alleged the Words of one of them, to show that there were no Christians in the World but Roman Catholics; and of the other, to manifest that a Separation from the Church of Rome could be justifiable upon no account whatever; and that from those Writings wherein the Doctor had undertaken to make out, and had made manifestly appear, that the Reasons of the Protestant Separation were both just and good. And at that rate you may indeed make Blondel argue for the Pope's Supremacy in that very Book, in which the faid Supremacy is most solidly confuted; but never will any fuch Conclusion follow from his Words.

Residence and Martyrdom of St. Peter, whom Antiquity has acknowleged to be the Head, as President of the College Apostolical, having been honored with the Title of the Seat of the Apostle St. Peter, might without Difficulty be considered by one of the most renowned Councils, namely, that of Chalsedon,

CHAP.

as Head of the Church; that is, as the first Church then in Honor and Place in the whole World.

For that a Primacy of Honor and Place was all that was intended by the Council of Chalcedon, will be very plainly seen, when we come to consider the Canon of that Council which gives Precedency to the Church of Rome.

And now, Sir, that it appears how little you have gained by producing the Words of Blondel, give me leave to ask you how you come to mention * his Book? Did you believe People could not find enough to say against the pretended Supremacy of your Popes, without reading his Works? Or did you think your Triumph would not be great enough, if Blondel was not tied to one of your Chariot Wheels? If so, why did you not bind Dr. Barrow to the other? † To my certain Knowlege there are as many things in Dr. Barrow's incomparable Book against the Supremacy of Rome in favor of the Roman Pretensions, as in the aforesaid Work of Blondel.

And yet, as our Archbishop observes in his Presace to Dr. Barrow's aforesaid Book, a Man that reads it impartialy (and the same thing may be said of Blondel's) will be as soon induced to believe, that the Grand Seignior has a Divine Right to be Monarch of Christendom in Temporals, as the Pope has to be Monarch of the Christian World, Vicar of Jesus Christ, and universal Pastor in Spirituals.

But you are so accustomed to cite Passages of Authors which make directly against you, that you value not a whole Book when it comes in your way; and possibly therefore I may have the Honor also to have my Words cited in Favor of the Supremacy of your Popes, for I am sure they may, as much to your Purpole.

^{*} De Primatu Papæ.

[†] See in how many Senses Dr. Barrow allows that a Primary of Henor may be given to St. Peter, but not of Power, supra p. 42.

CHAP. XVII.

N. C.'s Refusal to define his own Term, Head of the Church: The Meaning thereof in antient Writers.

N.C. HOW far the Title of Head of the Church gives the Pope Superiority and Jurisdiction over all other Bishops, I will not take upon me to deter-

min. p. 81.

Now this is the greatest Jest in Controversy I ever met with: As you are here contending for a thing, which you say you will not, and which it is plain, when you are urged home, you dare neither determine nor define: What a fine pass are the People brought to, who are taught to believe they know not

what, nor you neither!

But under Favor, Sir, you have determined, very frequently too, and all over your Book, what you mean by faying that your Pope is Head of the Christian Church. For you every where contend, that, as Successor of St. Peter, he is Vicar of Jesus Christ, universal Pastor, Lord in Spirituals; that he has a supreme Autority, Power, and Jurisdiction over all other Bishops; that there lies an Appeal to him from every other Ecclesiastical Judicatory; that no Councils are to be estimed General, nor any of their Canons authentic, but such as are approved by the Pope and Church of Rome. And if this be not determining what Power is contained under this Title, Head of the Church, it is plain it is no Determination; because tho' you have told us how far the Spiritual Power of your Pope does extend, you have not told us to what it doth not extend, but have left it thereby as free, absolute, and unlimited, as Bellarmin himself had judged it to be.

But because you will not determin in this Place, what Signification this Title, Head of the Church,

carrys in antient Writers when applied to Rome, I

will venture to do it for you.

By Head of the Church they meant, it was that particular Church which was primitively at the Head of all the other particular Churches, which were fo many Parts of the Church catholic and universal.

By chief they meant first in Place, Dignity, and Preeminence, most to be estimed, and most revered, as the was then most catholic and orthodox. And oh that she had never suffered herself to be so vilely corrupted and polluted! that she had not thereby degraded and debased herself! that she had but always continued pure and undefiled! How cheerfully then should we have submitted to her Precedency! how willingly should we have continued to her all imaginable Titles of Respect and Honor!

CHAP. XVIII.

How far the Pope was antiently the Center of Western Unity. N. C.'s Proposals.

N.C.THIS onely I shall undertake to prove, that the Fathers did believe St. Peter to be Head and Chief among the Apostles, the Pope to be Head and

Chief among Bishops. p. 81.

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I do not see to what Purpose you should do this, unless you would determin what Autority and Power those Words carry with them: For you know we can and do allow these to belong to St. Peter; we do acknowlege they were antiently given to your Popes; but we deny that they were given in any Sense to either, so as to denote a Supremacy of Power. If therefore you do not prove a Supremacy of Power to be contained under such Titles, you beat the Air to no manner of purpose.

N.C. I will prove the Bishop of Rome antiently to have been the Center of catholic Unity. p.81. If you mean Center of the Unity of this our Weftern World, I grant it you. I grant, that whilst Rome remained catholic, she was deservedly estimed the Center of catholic Unity; nay, that she was undeservedly reckoned such in these Western Parts for some Ages, even when she was most vilely polluted:

But I deny that she was ever reckoned the Center of Unity in the Eastern or whole Christian World.

And if she had been, I contend, that by her idolatrous and superstitious Practises she hath long since forseited all the just, and even plausible Pretensions

she had to every fuch specious Title.

N. C. I will prove, that the Bishop of Rome did exercise Jurisdiction, as Occasion offered, over the Eastern as well as the Western Bishops, even in the primitive Times; such as Excommunication, receiving of Appeals, confirming and deposing Bishops, &c. p. 82.

I had rather you would keep to your Point, and prove what you first proposed, than thus skip from one thing to another, without proving any thing, or clearing as you go along. For thus to bring Matters to a Head, and then drop them when you are come to the Point, looks but untowardly on your side.

But fince you will procede your own Way, and we have proposed to humor and follow you wherefoever you lead the Way, let me desire one Favor of you, that when you prove an actual Exercise and Assumption of Power, you also prove a just and legal Right to such Power; or else your Usurpations will be no other than illegal Encroachments, evil Practises, and cruel Oppressions; such Injustice, Injury, and Violence, as all good Men should detest and abominate, and such as they have a natural and religious Right to preserve themselves from.



CHAP. XIX.

And Appeal to primitive Testimonys.

N.C. FOR the Truth of an actual Jurisdiction in the Popes of Rome, and the Exercise of it in the primitive Times over all other Bishops, both of the East and Western Church, we have, besides the general Consent of the Church (you mean of the Church of Rome) as authentic Records, next to Scripture, as for any Matter of Fact whatsoever at so great a Distance of Time. I should never end, should I cite all the Passages of Fathers and Councils which may be brought to this Point. I will therefore instance in a few onely; but they shall be such as will, by the Greatness of their Autority, and Clearness of Expression, be sufficient to compose this Difference. p.82.

CHAP. XX.

Of Papal Usurpations. The Testimony of Ireneus retorted. Of the Principality of the Roman Church.

N.C. Begin with Ireneus, who speaks thus of the Church of Rome: The Faithful on every side must have recourse to this Church, by reason of her more

powerful Principality. p.82.

The Reader will presently perceive, that the Stress is here laid upon the Word Principality; a Word infime Latinitatis, which occurs in the most barbarous Translation which was ever seen, and is its self a Word of a very ambiguous Sense and Meaning. 1. For the Word Principality may refer to Diocese, as Bishops are sometimes stiled Princes of the Church; and then by more powerful Principality, is onely to be understood the Bishoprick of Rome, as it was then,

and ever has been, the greatest, the richest, and most powerful Ecclesiastical Government in the World.

Or else by Principality may be meant the Temporal Power of Rome; and her Principality may be said to be more or most powerful, as she was then the civil Metropolis, and most powerful City in the then Roman World.

Or else by Principality may be meant Primacy, Precedency, Influence, or Interest; and she may be said to be most powerful, as she had then the greatest Influence and Sway in the catholic Church, of any of the then known Churches of the World.

I say, I think this barbarous and ambiguous Word may very well bear these several Interpretations, and that not any one of them is or can be for my Au-

thor's Purpose.

- 1. For if by Principality is meant Bishoprick or Diocese, it is evident a greater * Principality or Diocese gives the Bishop thereof no Power or Autority over a lesser Bishoprick or Diocese. In the College of Bishops all are equal as to their Divine Powers, and as Bishops; as the Apostles, whom they succeeded, were before them: And in this respect most certainly therefore, one Bishop, whatever the Extent of his Government or Diocese may be, is neither greater nor less than another.
- 2. And then if by Principality is meant the civit Jurisdiction of Rome, and it is the Intention of Ireneus to direct Christians to consult the Archives of Rome, as the readiest and most easy to come at; as all Perfons, upon some Account or other, must have occasion to have recourse to the Civil Metropolis of the Empire; such the Temporal Jurisdiction of Rome in the Time of Ireneus, cannot be urged in favor of the spiritual Autority of the Pope of Rome at this day.

^{*} See St. Ferom to Evagrius, as above; Barrow of Supremacy, p. 184.

Precedency, Influence, Weight, or Sway, or any thing but a direct and superior and supreme Autority over all other Bishops and Churches in the World: Be such her Principality or Prevalence never so great, it will never amount to a Supremacy of Jurisdiction over the whole Christian World.

But be the Meaning of the Word Principality here what it will, when I have set down the Place more at large, it will then soon appear that no Inference can be drawn from thence in Favor of a Superiority of Jurisdiction in the Bishop or See of Rome. For thus Ireneus:

*They who are desirous to know the true Dostrines of the Apostles, may from every Apostolical Church learn which are the true Apostolical Traditions made manifest throughout the whole World.

For if the Apostles themselves had known any recondite and hidden Mysterys, which in secret they had taught the more perfect Christians, they had most certainly committed them to such of their Successors, to whom they committed the Care of the respective Churches.

But because it would be tedious to have recourse to the Successors of the Apostles in every Apostolic See, therefore in this our Book we appeal to the Church of Rome onely—for the Truth of our Dostrine.

^{*} Traditionem itaque Apostolicam in toto mundo manifestatam, in omni ecclesia adest perspicere omnibus, qui vera veiint audire— Etenim si recondita mysteria scissent Apostoli, quæ seorsim & intenter a reliquis persectos docebant, his vel maxime traderent ea, quibutipsa criam Ecclesias committebant—

Sed quoniam valde longum est omnium Ecclesiarum enumer successiones—maximæ & omnibus cognitæ Romæ fundatæ siæ, eam, quam habet ab Apostolis, traditionem indicantes, consumus omnes qui per malam sententiam, præter quam operter.

Ad hanc enim Ecclesiam, propter potentiorem Principalitat macesse est convenire omnem Ecclesiam; hocest, eos, qui undique s' fideles. Ireneus lib. 3. c. 3.

To which Appeal no Christian can have any just Exception; because the Faithful every where should in the first place consult, and must have frequent Occasion to have recourse to ber, by reason of her more powerful Principality; that is, as she is the Metropolis of the Empire, or on account of the great Influence and Sway she has in all Ecclesiastical Affairs. Upon which Words I observe,

vas an Application as to Apostolical Traditions, and

not relating to Jurisdiction.

2. That let the Preeminence and Principality here mentioned fignify what it will, it cannot imply a Supremacy of Autority and Power, because it is here so expressly declared that the same Application might have been made to any other Apostolical Church whatever.

CHAP. XXI.

The Autority of St. Cyprian plainly for a Coequality among the Apostles.

N.C. THE next Author I cite is St. Cyprian, in the third Age. The rest of the Apostles were the same that St. Peter was, and endued with a like Fellowship of Power and Honor—yet the Primacy is given to Peter, that the one Church of Christ and one

Chair might appear.

Can the Primacy St. Cyprian here means be a Supremacy of Autority and Jurisdiction, when St. Cyprian saies, that the rest of the Apostles were the same that St. Peter was, and indued with a like Fellowship of Power and Honor? What do you mean hereby? to overturn your own Assertion, and consute your self? Could you have done it more effectually, than by setting down the whole Passage?

* The Lord speaks unto Peter; I say unto thee, thou art Peter, and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it.

And in another place, I will give unto thee the Keys of the Kingdom of Heaven, and what soever thou shalt bind on Earth shall be bound in Heaven, and what soever thou shalt loose on Earth shall be loosed in Heaven.

And again, after the Resurrection he saith unto him, Feed my Sheep. Upon him alone he buildeth his Church, and to him alone are these Words spoken. These Words, as I have observed, are spoken to St. Peter.

Altho' he gave to all the Apostles the same Power after his Resurrection, and said, As my Father sent me, so send I you.

Receive ye the Holy Ghoft. Whose soever Sins ye remit they are remitted, and whose soever Sins ye retain, are retained.

WHAT PETER WAS THEREFORE, THE SAME WERE THE OTHER APOSTLES, AND VESTED IN AN EQUAL SHARE OF HONOR AND POWER.

But a Primacy of Order is given to Peter, that the Church of Christ might appear one, and united to its self, and that one Chair might at lest eminently appear. Again

St. Cyprian*. They, the Apostles, are all Shepherds; but mention is made of but one Flock, because such the Flock of Christ was to be fed by the Apostles with an unanimous Consent.

Which Unity we who are Bishops ought more especialy to keep up and maintain, that we may prove our Episco-

pacy to be one and undivided.

The Episcopal Dignity and Power, the Episcopacy, is one and the same all the World over; of the Whole of which ever single Bishop hath a Part--- and with relation to which not one as a Bishop is greater than another.

Go now and boast of St. Cyprian, and the Principles of the Cyprianic Age. Those who believe that your Church is infallible, may believe also that her Champions are so too, in calling in the good old Fathers of Christianity to their Aid; but those who have ever lookt into St. Cyprian and the Code of the African Church, cannot be ignorant that there was nothing which St. Cyprian and the African Church many Years after acknowleged less, than the Supremacy and Jurisdiction of Rome.

^{*} Et Pastores sunt omnes, sed grex unus ostenditur, qui ab Apostolis omnibus unanimi consensu pascatur. Quam unitatem firmiter tenere & vindicare debemus Episcopi, qui in Ecclesia presidemus, ut Episcopatum quoque ipsum unum, atque indivisum probemus. Episcopatus unus est, cujus a singulis in solidum pars tenetur. Cypr. de unit. Eccl. p. 254, 255. edit. Paris.



CHAP. XXII.

A Passage of St. Ambrose set forth. St. Paul in no respect inferior to St. Peter.

N. C. THE next Author I shall cite is St. * Ambrose, in the fourth Age. Andrew followed Christ sooner than Peter, yet Andrew did not receive

the Principality. p.83.

Very well, Sir, I have found the Place in St. Ambrose, and, which is very remarkable, the Words occur in the Comment of that great and good Father upon these Words of St. Paul, For in nothing am I behind the very chiefest Apostles; of which N. C. will fay St. Peter was one.

But I could not forbear faying to my felf, what does the Man mean? does he intend to prove the Supremacy of St. Peter from these Words of St. Paul, and the Comment of Ambrose upon them? He may most certainly as well prove the Use of Images from the fecond Commandment. Let us however hear what St. Paul and Ambrofe fay.

^{*} Paulus: Nihil enim minus fect, quam illi valde Apostoli. Ambrofus: Hoe dicit, quia minor non est neque predicatione, neque in fignis faciendis, Apostolis præcefforibus suis. Non dignitate, sed tempore. Nam si de tempore judicandus esset, ante cœpit predicare Joannes quam Christus; & non Christus Joannem, sed Johannes Christum baptizavit Num ergo sie judicat Deus? Denique prior secutus ell Christum Andreas, quam l'errus; & tamen Primatum non accepit Andreas, fed Petrus. in xii. cap. 2. ep. Cor. xi. 5. In the preceding eleventh Chap. Ver. 5. the Text is varied, and comes closer to the Original. The Comment is much the same. Paulis: Existimo me in nullo inferiorem fuisse iis, qui funt valde Apostoli. Ambrofius: Non vult gratiam Dei inferiorem in fe videri; quia fimiliter docuit, & eadem fecit, que faciebant Apostoli, qui potiores videbantur, quia priores cœperant docere, & fuerant cum Domino. Cum hujus [Pauli] electio infigni probata fuerit testimonio, & ipse amplius cateris laboraverit.

St. Paul. In nothing am I behind the very chiefest Apostles. Or, as it was in the Latin Translation used by St. Ambrose. St. Paul: I have done nothing less than

the chiefest Apostles.

Ambrose: St. Paul saith this, In nothing am I bebind, because he was not inferior, neither in preaching, nor in working Miracles, to the Apostles his Predecessors: No not in Dignity, but in Time onely. And what signifies a Precedency in Time? If Time might prescribe, John the Baptist began to preach before Christ; and he should be accounted the greatest. not Jesus, who was baptized by John, but John who did baptize him.

But doth God so judge from Time? No surely. If he bad, Andrew would have received the nominal Primacy, for Andrew was first called in Time, and yet Peter was first reckoned up and named in Order; yet Peter

received the Primacy.

The Reader, as I conceive, admires by this time, how from such a Text and such a Comment St. Peter's supreme Autority can be inferred over St. Paul

and the other Apostles.

But when he observes that the Word Primacy here occurs, and that St. Peter is said to have received the Primacy, his Wonder, I suppose, will immediately begin to cease.

For he must have observed frequently, that the mere Jingle of a Word is enough for Papists to form an Argument upon; and that they have not usually

even so much to go to work with.

But what if the Word Primacy does occur here? must St. Ambrose needs mean a Primacy of Power and Jurisdiction? may not the contrary be clearly evinced?

For does not St. Paul say most truly of himself, that he was in nothing, in nothing whatever, behind the very chiefest Apostles.

Doth not Ambrose add, not in Dignity, but as to

the Time of his Vocation only.

Doth he not subjoin, that such a Priority of Vocation gives no manner of Preeminence to the Person first called?

Doth he not say, and prove this also? How therefore can it be collected from the Words of St. Paul, or those of Ambrose, that St. Peter had a Primacy of Jurisdiction and Autority over the Apostles?

If fuch Conclusions may be drawn from such Premisses, logical Inferences and Ratiocination is nothing

but Sophiltry and Delufion.

I must not omit observing here the Crast of my Author in transferring the Word Primatus, Primacy, into Principality; as if there could be no Primacy

without a Principality.

But if Primatus here be justly by him rendred Principality, for any thing I know, the Principality in Ireneus may stand for some Word or other which originally signified no more than Primacy; and, if so, all the Stress which is laid by him upon the Word Principality in Ireneus must needs come to nothing.

But we have no Occasion thus to build an Argument upon the bare Use of a Word which occurs in so vile a Rendition; nor to draw Conclusions from N. C.'s Interpretations, which we so plainly

fee to be abusive.

We have before observed, that the Principality in Ireneus refers onely to the Extent, Wealth, and Grandeur of the Roman Episcopate, even in the Time of Ireneus, and not to the Autority and Jurisdiction of the Bishop or See of Rome; and therefore nothing more need be added now.



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CHAP. XXIII.

Another of St. Jerom, for the Equality of the Apostles.

N.C. If next Author in Time and Order is Saint Jerom, and his Words these. * One is chosen among the twelve Apostles, to the end that a Head being constituted, all Occasion of Schism might be taken away.

I shall set down the Passage something more at large, and then the Reader will immediately see how little this great Man speaks to my Author's Purpose,

nay, how directly he declares against him.

There, namely in the Passage of Scripture referred to, upon Peter is the Church sounded. And altho' the same Foundation be elsewhere laid upon the Apostles, and all alike receive the Keys of the Kingdom of Heaven, and the Strength of the Church is equaly consolidated upon them all;

Nevertheless one out of them, Peter, is chosen for a President or Chairman, that all Occasion of Schism, all Ground of Division upon that Account, might be

taken away.

Can any thing be more direct against a Primacy of Autority in St. Peter, and against a Primacy of Jurisdiction in the Pope of Rome in virtue thereof, than the Words before us?

Is it not manifest from hence, that they must want primitive Autoritys exceedingly, who maim and man-

^{*} At dicis super Petrum sundatur Ecclesia, licet id ipsum alio loco super omnes Apostolos siat; & cuncti claves regni ccelorum accipiant, & ex æquo super eos Ecclesiæ fortitudo consolidetur: tamen propterea inter duodecim unus eligitur, ut, capite constituto, schismatis tollatur occasio. Sed cur non Joannes electus est (in caput.) ætati delatum est, quia Petrus senior erat. Petrus Apostolus est, & Joannes Apostolus——sed Petrus Apostolus tantum; Joannes & Apostolus, & Evangelista, & Propheta. Hieron. in Jov. lib. 1. Tom. 2. p. 13. M. Edit. Erasmi. Parisis 1546.

gle Authors at this rate? Authors who cannot be strained, tho' their Words and Meaning be never fo much skrewed and tortured to speak for them, and who, when left to themselves, declare so directly and loudly against them.

CHAP. XXIV.

Another of St. Chrysostom: In what Sense. St. Peter was made a Rock by Christ.

N.C. If next antient Voucher is St. Chrysostom. The Pastor and Head of the Church was

a Fisherman, Chrysoftom. Hom. 55. p. 83.

The Reader perceives, I dare fay, already, that there is no great Matter in this Citation, were the Words to be found where we are directed to look for them.

But I have lookt over the whole 55th Homily of Chrysostom upon St. Matthew, and I can be positive that there are no Words therein to which N. C.'s English may be referred.

And I can be the more positive therein, because there is nothing in the Words of St. Matthew treated of therein, which should or could induce Chrysoftom

to make such a Declaration.

But the there are no Words in the ffth, there are fome in the 54th Homily which look that Way: And because the said 54th Homily is, like other of Saint Chrysostom's, a Paraphrase, as well as a modern Commentary upon the Words before him, I shall set down fome of them, and the good Father's Comment thereupon; because the Words treated on are no other than those celebrated Words of St. Matthew, Ch. xvi. 14, &c. the Meaning of which hath been to much and fo frequently controverted between Protestants and Papifts. And I shall fet them down the rather, because St. Chrysoftom's Comment is excellent in his Wav, Way, and because it is demonstrative of his Opinion

upon the very Subject in hand.

* Christ: Whom say ye that I am? Chrysostom: That is, You who are with me, and daily see the Miracles which I do, and who have your selves done many Miracles in my Name; what say ye therefore? Peter, the Mouth of the Apostles, who was used to show his Fervor upon every Occasion, who was the Chief and Head of the Chorus of the Apostles, the Question being directed to them all, answers for himself and in the Name of all the rest.

For it is observable, that when the Enquiry was, What do the People say? The Apostles all answered, because they could all equaly answer for what they

had heard.

But when the Question was about themselves, but what do ye say, *Peter* stept forth, anticipated the rest, and said, thou art Christ, the Son of the living God.

Christ: I say unto thee thou art Peter; and upon this

Rock I will build my Church.

Chrysoftom: That is, upon the Faith of the said Confession.

Christ: And I will give unto thee the Keys of the

Kingdom of Heaven, &c.

Chrysostom: You see therefore how he (Christ) leads St. Peter to this exalted Notion of himself; how he reveles himself, and discovers himself, as being the Son of God, by the two Promises here annext.

For these things, which are peculiar to God alone, namely the Forgiveness of Sins, and the building a Church, and the giving it an immovable Foundation against such an Insurrection of Waves, as in the Ocean of the World it is subject to and assaulted with, and the declaring that a Fisherman should abide there-

^{*} The Passage referred to is too long to be set down here in the Original, but it may be found Chrysoft. 54. Hom. in Matth. Tom. 2. p. 243. Edit. Savil.

in firmer than any Rock, whilst the whole World rose up against him; as these things onely could be the Gift of God, so these things the Son of God promises to give to Peter.

Just as God the Father, speaking to Jeremiah, saies, Behold I have made thee this day a defenced City, and an Iron Pillar, and a Brazen Gate against the Kings of Israel, against the Princes thereof, against the Priests thereof, and against the People of the Land.

And they shall fight against thee, but they shall not prevail against thee; for I am with thee, saith the Lord,

I think I need not trouble my felf now, to enquire whether I have hitt upon the Words referred to, or not; or whether there be any other Place in which St. Chrysoftom saies the Head of the Apostles was a

Fisherman, or not; probably there are many:

For it is evident from this one, in what Sense Chrysostom took Peter to be a Chief and Ringleader among the Apostles; what that Rock of Confession was upon which Christ intended to build his Church; and in what Sense Peter was to be made by God the Son a Rock, namely in the very same Sense in which feremiah was made an Iron-Gate and a defenced City, which no Man yet ever imagined was to be in the Way of an Ecclesiastical Supremacy over the Children of Israel.



CHAP. XXV.

Of the Primacy (by N.C. translated Principality) in St. Austin; and the secular Titles given to Bishops.

N.C. I Procede next to St. Austin, whose Words are these. * The Principality of the Apostolic Chair always flourisht in the Church of Rome.

Here, as I take it, is a positive Evidence, that in antient Writers the Words Principatus and Principality were used instead of Primatus and Primacy; and that therefore no just Arguments can be drawn from thence in Favor of Rome, the Word Principality being every way as ambiguous as the Word Primacy.

And therefore, as it is manifest that we can allow a Primacy, an antient Primacy in many good Senses, to the Primitive Bishops of Rome; so I know no harm, if we allow them to have been Princes of the Church, and to have had a Principality, a very large, wealthy, and powerful Diocese, or very great Influence and Sway in the then Christian World.

I fay, if we should grant the Dioccse of Rome, in this Sense and her Bishops, to have been Princes and a Principality, I know no Advantage our Enemys could take of it, any more than I think they justly can of the Ambiguity of the Word Principality.

But to speak the Truth at once, tho' many great things are said in antient Writers of Bishops, and of their Thrones, and some of them seemingly to the Diminution of the Temporal Majesty of the secular Princes, which some also with a very indiscreet Zeal have lately endevored to revive, I cannot say that I was ever pleased my self with any such rhetorical or panygerical Flights, or that I think they are strictly

^{*} Cum videret Ecclesiæ Romanæ—in qua semper viguit Apostolicæ cathedræ Principatus. Aug. Epist. 162.

applicable to our Ecclefiastical Superiors, or that it is any Service to them to fet them forth therewith; but I believe I could tell in how many Respects the Church of Christ and its Ecclesiastical Governors have fuffered thereby. But still this is to be faid in Favor of those good and great Men, who in former Ages have carried their Ecclefiastical Compliments, it may be, something too far with regard to the Bishops of Rome, and other Metropolitical and Patriarchal Sees, that the Words Principality, Throne, &c. did not carry the same Weight of Envy with them then, which they do at present. It is plain from the Translator of Ireneus, who probably lived in the third Age, that the Word Principality in him stood for no such Preeminence then, as the Bishop and Church of Rome now challenge for themselves; and if there was any doubt thereof, this Place of St. Aufin might serve to clear it up.

For it is certain, that by Principality Saint Austin could mean no more than a Precedency of Honor; because we are sure that nothing more was ever yielded either by St. Austin, or the Church of Africa whilst it had a Being.

The Words Ecclesia, Primatus, &c. are the same in all Ages, but they do not carry the same Meaning in Secular, the same in Ecclesiastical Writers, nor the same at all Times and in all Ages, as the *most learn-

ed Dr. Bently, with his usual Accuracy, hath made appear.



^{*} Against the Free Thinkers.

CHAP. XXVI.

Of the Council of Chalcedon: N. C.'s Confession that the Primitive Writers contend onely for a Primacy of Honor.

N. C. WE are now come to the fourth General Council of Chalcedon. * We thoroughly consider, that all Primacy and chief Honor is to be kept for the Bishop of old Rome, Act XVI. This was the general Language not onely of the Fathers of this Council, but even of all Antiquity, both in private Assemblys and public Writings; the primitive Fathers and Councils always deferring the chief Honor and Primacy to the Chair of St. Peter, as they generaly phrase it. p. 83.

Very well, Sir; and now it must be owned indeed, that you have brought this Matter to a fair Issue, and

I hope the Reader will abide by it.

It is acknowleged on both fides, that a Priority of Place and a Precedency of Rank, was antiently due to the Bishops and See of Rome; but it is controverted by Protestants and Papists, whether a Primacy of Jurisdiction and Autority over all the Bishops and Churches of the World, did antiently and of right. belong to the Bishop of old Rome.

In this Chapter you contend, that fuch a Supremacy of Jurisdiction is lodged in the Pope of Rome, as Successor of St. Peter: We Protestants on the contrary allege, that St. Peter himself was never supreme Judge of the Controversys arising in his Time, nor superior in any respect to any other of the Apo-

ftles.

And that consequently the Pope of Rome cannot, in virtue of a Succession derived from him, be supe-

^{*} See also the 28th Canon of this Council, to learn from thence upon what account such Precedency was given to Old Rome, and why the next Place of Honor to New Rome.

rior to all other his equaly Fellow-Bishops, equaly Successors of the Apostles, or of Apostolical Evangelists.

This is the Issue to be tried between us; and with regard thereunto you have appealed to primitive Writers and Councils, to testify and bear witness that a Supremacy of Power and Autority, which we onely deny, did antiently belong to the Bishop and Church of Rome.

When your Witnesses are called over, and their Words are produced, they say nothing to the Point in hand, or else something which is directly and flatly against you; not one Word occurs in their Works of any Jurisdiction or Autority over all other Bishops, as of Right descending or appertaining to the Bishop or See of Rome; but something is said of the Precedency and Honor which did antiently belong to the Popes and Church of Rome, and which we never did deny.

And this you are so sensible of, that at last you own all that we Protestants contend for, viz. that the Primacy given to the See of St. Peter at Rome, as primitive Writers and Councils generally phrase it, was a Priority of chief Honor, and a Precedency onely, was what we granted it to be according to their Expressions of it, and nothing more.

And if this be thus, all that your Autoritys evince, is it not directly against you? and ought it not to be decisive against your pretended Supremacy of Power.



CHAP. XXVII.

Of the Preference given by other Bishops to Rome in Point of Wealth and Power: N. C.'s Chameless Conclusion therefrom.

N.C. TO: For the the Bishops of Constantinople bave always been observed to be very ambitious to advance their own Sees above others; and to have procured in two General Councils, the first of Constantinople, and that of Chalcedon, to have that See preferred to Alexandria and Antioch, and placed next after old Rome: Yet we do not find that any Council or Father did ever dispute with the Bishop of Rome, the Point of Primacy and Jurisdiction. p.83.

Here is both Trick and Equivocation; and something, as I apprehend, much worfe, even a wicked

Intention to deceive.

For we are not now treating of the Rank and Place of Bishops among one another; nor of the Priority or Precedency of the four primitively catho-

lic and patriarchal Churches of the World.

It is not denied by us, that whilst Rome was catholic, the first Place of Dignity and Honor was due to her Bishop: Nor do we pretend that the Bishop of Constantinople, at such times, or that any other Bishop did ever dispute the Post of Honor with the Bishop of old Rome:

But because no Bishop whatever, in the primitive Times, did ever dispute the Point of Honor, Prece-

dency, or Place, with the Pope of Rome:

Because no Bishop did ever antiently dispute Extent of Jurisdiction with the Bishop of old Rome: That is, did never dispute which of the two ought to have the Right Hand of Fellowship; or which had the largest, most wealthy, or powerful Bishoprick, and thereupon the most noble, and extensive Jurisdiction; does it therefore follow, that the Bishops of Conflantinople, Alexandria, or Antioch, never questioned his Jurisdiction, or Autority over them and their

Churches respectively?

This is indeed something infinuated by you, and this is what I complain of; because it is something so notoriously gross, and false, I am sure you dare not own it. And yet, from such vile Premisses, you are not ashamed to conclude.

N.C. So much was all Antiquity persuaded and convinced, that the Pope of Rome was the chief, and supreme visible Head of the whole catholic Church. p.84.

How was Antiquity convinced of this? Is any fuch Affertion, or any thing like it, contained in any or all the Autoritys, which you have produced? Or is it, directly or indirectly, to be deduced from them?

Is any such Conclusion to be drawn from that chief Honor, and Primacy, or rather, Primacy of Honor, which you confess is by primitive Authors given to

Rome ?

Is any such thing to be spun out from that Deserence of Place, Superiority of Wealth, or greater Extent of Jurisdiction, granted or acknowleged by other Patriarchs? No; we have already seen, that no such Inserence can be drawn from any of these.

From whence therefore comes this Conclusion, the Pope is Head of the whole catholic Church? Whence comes that Supremacy of Jurisdiction which we deny, and which is in none of the Premisses or

forementioned Autoritys?

Why, it procedes from the Confidence of those Men, who because their Bishop of Rome was once the first Bishop of the World in Dignity and Place, would needs have him be now, it being seemingly so much for their present Purpose, Head of the whole catholic Church, and Lord, in Spirituals, over the whole Christian World.

But as the Scriptures give him no Title so to be; and as he never was acknowleged in any such Capacity by the primitive Church; so we desire also to be

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fhall, till his Right is better made out, and clearly deduced from Scripture, and derived down by Reason to us.

But, because my Author has made mention of one or two primitive Councils, and thereby hath brought to my Mind the Canons of two or three more: Tho' I am upon the Desensive onely, and have hitherto been careful of introducing any new Matter, for sear of being too bulky, or of going off from the Point in hand: I must crave Leave to lay before my Reader, the Canons of some of the most primitive Councils, that he may learn from them, as from them he may best learn, what was the Sense of Antiquity, concerning the Primacy and Supremacy of the Church of Rome.

C H A P. XXVIII.

Of the Judgment of primitive Councils: And first of the apostolic Canons.

THE first I shall begin with, are the apostolic Canons; so called, as they were, most probably, made by the apostolic Fathers of the second and third Century, being most of them in time antecedent to those of Nice; and Rules of Disciplin before the Session of that most celebrated Council.

Canon XII. *If any Clergyman, or Layman, fet aside as not fit to be received to Communion, shall go

^{*} Can. XII. Si quis clericus vel laicus segregatus, discedens in alia urbe receptus suerit, absque litteris commendatitiis, segregetur & qui recepit, & qui receptus est. Ad. sin. God vind. Can. XXXII. Si quis Diaconus vel Presbyter, ab Episcopo sit segregatus non licet alii eum recipere nisi qui eum segregavit: nisi sorte mortuus sit Episcopus, qui eum segregavit. Can. XXXIV. Episcopos unius cujusque gentis seire oportet eum qui in iis est primus, &c. Can. XXXV. Episcopus ne audeat extra sines suos Episcopum sacere.

away, and be received in another City, without Letters commendatory, let him who received him, and the Person received be both set aside.

Can. XXXII. If any Presbyter or Deacon be removed from his Flock by any Bishop, it is not lawful for any other to receive him to Communion; but the Person who excommunicated him, unless the Bi-

shop be dead who did first receive him.

Can. XXXIV. The Bishops of each Nation ought to know who is Primate among them, and estime him as their Head; and to do nothing of considerable Moment without his Consent. Every Bishop ought to regard those things which belong to his own Parish, and the Villages subject thereunto: But neither let the Bishop do any thing without a general Consent; for so will there be Concord, and God will be glorified.

Can. XXXV. Let no Bishop presume to ordain any Person out of his own Diocese; nor in Citys or Villages not subject to him: If any Bishop shall be found so doing, let him be deposed, and those whom he hath ordained; if it was done without the Con-

sent of the Bishop of the Diocese.

Can XXXVII. Let there be fynodical Meetings of Bishops twice in a Year; and let them examin among themselves such Things as have been determined in Religion, and put an End to the Controversys arising thereupon. I produce these Canons for these Purposes,

The XII, and XXXII. To show that before the Establishment of Metropolitical Rights, no Bishop had any Right paramount, to restore to Communion any Person, deprived thereof by any other Bishop.

The XXXIV. To evince, that the Primates and Metropolitans of each Kingdom and Nation are the Heads of the Church to that Kingdom or People: And that no Bishop hath an absolute and despotic Power; nor a Right to intermeddle out of his own Diocese.

The XXXV. To manifest that the Pope of Rome hath by antient Canon no Power to send his Legates into the Provinces of other Bishops; or to intermeddle therein.

The XXXVII. As declaring that there was no supreme infallible Judge of Controversy, in those primitive Times: But that originally all Disputes relating either to Faith or Discipline, were to be terminated and concluded by Provincial Synods; which are all of them but so many Points of Contradiction, to that supreme Autority claimed by the Pope of Rome, at this Day; and therefore are by Papists, if possible, to be reconciled therewith. I procede next to avowedly General Councils.

CHAP. XXIX.

Of the Council of Nice; and the Precedency then first given to Rome.

Canon VI. Conc. Nice.

* ET antient Usages prevail: Let the Bishop of Alexandria have Power over all the Churches in Egypt, Lybia, and Pentapolis: Especialy since it is customary for the Bishop of Rome to exercise a like Power over the suburbicary Churches. Let the same Privileges be reserved to Antioch, and other Metropolitical Churches in their respective Provinces.

This is the Canon which gave Æneas Sylvius, afterwards Pope Pius II. Occasion to say, very truly, that, before the Council of Nice, little Respect was had to the Church of Rome. If this therefore be the first Autority, as most certainly it is, for that ex-

^{*} Bis in anno fiat Episcoporum Synodus. ut supr. Antiqui mores serventur Zonaras, p 54. & Russiaus.

traordinary Respect, which was then estimed due to the Church of Rome, we are sure that it was no other than the Metropolitical Powers yielded to Primates in that Age, wherein the Word is first found, as applied to the Bishops of Provincial Citys: And that it implied no other or greater Autority, than was established to the Bishops of Alexandria and Antioch at the same time.

And therefore this Popish Notion that the Bishop of Rome, as Successor of St. Peter, has Power and Autority over all the other Bishops in the World, was unknown to the Fathers of this Council, the first, and justly most honored and estimed of all the General Councils.

CHAP. XXX.

Of the Councils of Constantinople and Ephesus.

I GO on to the next or second General Council, the first of Constantinople: Whose Words are these:

Can. II. * Let not Bishops transgress out of their own Dioceses, upon Churches out of their Limits, neither let them confound the antient Bounds of Churches.

Let the Bishop of Alexandria alone, govern and preside in Egypt.

Let the Bishops of the East, rule the Churches in the East: Saving to the Church of Antioch the Pri-

Can. II. Episcopi ad Ecclesias ultra suam Diœcesim ne accedant. Idem, p. 69. Can. III. Episcopus Constantinopolitanus habeat priores honoris partes, post Romanum Episcopum, eo quod ipsa sit nova Roma. Idem, p 70. Can. VI. Si nonnulli dicant se habere aliquas contra Episcopum criminationes. Idem, p. 74, &cc.

vileges and Preeminence referved to it by the Ca-

Let the Bishops of the Asian Diocese administer those Churches which are chiefly in Asia Minor; the Bishops of Pontus, the Churches of Pontus; of Thrace, the Churches of Thrace.

Unless Bishops are invited thereunto, let them not go out of their own Dioceses to ordain, or to per-

torm other their Ecclefiastical Functions.

For thus the Canons concerning the Limits of each respective Diocese being observed, it is plain that the Synod of each Province ought finally to determin the Disputes arising in each Province, according to the Provisions of the Council of Nice.

Gan. III. Let the Bishop of Constantinople have the first Seat of Honor, next and immediately after the Bishop of Rome; inasmuch as Constantinople is new

Rome.

any thing to object against a Bishop, it is enacted by the Autority of this Council, that the Accusation be first brought before the Bishops of the Province; and that the Accusers do in their Presence make Proof of the Crimes alleged by them.

But if it happens that the Bishops of the Province are not able to put a final End thereunto; let an Appeal be made to the greater and more plenary Synod of the Diocese; provided the Accusers enter into a Recognisance, of an equal Forseiture or Penalty, if they are not able to make good their Allegations.

If any one shall contravene these Decrees, by appealing to the imperial, or any other secular Judg-

ment-Seat, or a General Council,

Let him not be admitted as an Accuser; because he hath, in so doing, broke thro' the Canons of the Church; and, as far as in him lay, overturned all ecclesiastical Order and Government.

I crave Leave to add hereunto one Canon of the third General Council, or first Council of Ephesus.

Can. VII. *Let the Rights and Privileges of each Province be preserved to it sacred and inviolable: And if any Person shall attempt to ordain any thing contrary thereunto, it is hereby declared to be null and void.

I produce the IId, the first named of these Canons, to show that the Pope of Rome had no Power in those Daies to intermeddle in the Diocese of any other Person; that all Appeals then were to a provincial or more plenary Synod; and that there was then no Ap-

plication to be made to Rome.

The IIId, to show that the Bishop of Rome was then accounted first Bishop of the World, in Right of old Rome, the first imperial City; that the Bishop of Constantinople was next in Honor, on the same Foot; and neither by virtue of any divine Right or Succession from St. Peter.

The VIth, to manifest that there was no appealing from the Determinations of a Council regularly, not to the Emperors themselves, to whom, however, Appeals were frequently made, and long before the World had the lest Suspicion that the Pope of Rome would assume the final Decisions of all ecclesiastical Assairs to himsels: Witness the many Appeals made to Constantine the Great, both by the Catholics and Donatists; in which the Bishops of Rome were little considered, or not to their Advantage; when they were either overlookt, or joined in Commission with others.

The VIIth Canon of the Council of Ephefus is brought to testify, that the Rights of Provincial Councils were reserved to them by the said General Council; and that in Contradiction to all such Appeals as might be made from them. Of the fourth General Council, the Council of Chalcedon, I have

Can. VII. Sanctæ & universali Synodo visum est, ut unicuique provinciæ serventur sua jura. Idem, p. 85.

treated before; and made it plain, even from the Mouth of N.C. that nothing but a Primacy of Honor or Precedency was given by that Council to the Bishop of Rome. And whoever will give himself the Trouble to consider what either Balsamon, Zonaras, or Bishop Beveridge have observed upon that Canon, will immediately find that an Attempt to found the papal Pretences upon such Autoritys, is no other than the wildest Design imaginable: It may not be amiss therefore briefly to repeat the Words of that Canon, and their Comments upon it, abridg'd.

CHAP. XXXI.

Of the Council of Chalcedon: The Comment of Baltamon and Bishop Beveridge thereupon.

Conc. Chalced. Can. XXVIII. as before.

* ET the Bishop of Constantinople have the next Seat of Honor, after the Bishop of old Rome. Balsamon. The City of Byzantium, afterwards called Constantinople, was originally not so much as an Archbishoprick, but a suffragan See under the Bishop of Heraclea; by whom the Bishop of Constantinople was ordained, as the said City Byzantium, afterwards Constantinople, was made subject to Heraclea, by Severus the Emperor.

But when Constantine the Great removed the Seat of the Roman Empire to Byzantium, and called it Constantinople, after his own Name, the Fathers of this second General, or first Constantinopolitan Synod, decreed, that the Bishop of Constantinople should have the Prerogative of Honor, next and immediately af-

ter the Bishop of old Rome.

^{*} Can. XXVIII. Conc. Chalced. Æqualia privilegia tribuimus Epif-copo novæ Romæ. Idem, p. 118.

In which Decree the Preposition after, does not fo much as denote even a Submission in Honor, but rather a Co-equality, as is evident from the XXVIIIth Canon of the Council of Chalcedon, which deter-

mins, that

The Throne of Constantinople shall have equal Privileges with the Throne of old Rome, as is reserved to her also in all the subsequent Councils of the Greek Church; inasmuch as the said Throne of Constantinople is the second Throne, and thus next and immediately in Dignity to her.

Upon which XXVIIIth Canon of the Council of Chalcedon before recited, Bishop Beveridge remarks:

This Canon, with the two next which follow, is not to be found, either in the Collection of Johannes Antiochenus, nor in that of Dionysius Exiguus, which were both made for the Use of the Church of Rome.

And that because it is plain from this Canon, that the See of Constantinople was not inferior to the See of Rome in any other respect but that of Time; and that merely, because at the Councils of Nice and Constantinople, the See of Rome had before received the

Honor of Primacy and Antecedency.

For if the Fathers of this Council had believed, that so great an Autority was given by Christ to the Bishop of Rome, as the said Bishop of Rome assumes to himself at this Day, without doubt the said Fathers would have decreed nothing against it; much less would they have pretended to grant the like Privileges to any other Church.

And this the Legates of the Pope, who were prefent at this Council, were so sensible of, that they did all they could to oppose the passing of the said Canon; and protested against it when it was made: As Bellarmin, Baronius, Binius, and all the Roman

Gang have done fince.

But to very little Purpose: For the said Canon stands in Record against them, and will till Time shall be no more. And they themselves have been

forced

forced to swallow it down with the rest, ever since the Time of their great Pope Gregory, who rashly said that he received the first four General Councils,

as he did the four Gospels.

If therefore the Decrees of General Councils, approved by the Pope, and received by the Church of Rome, are infallible, we are then sure, that neither the Pope nor Church of Rome have a Supremacy or Jurisdiction over all other Churches; and that if the Pope or Church of Rome are the infallible Judge of all Controversy, not one of the four first General Councils is, or can be infallible; let N. C. chuse which he pleases.

To this it may be objected, that some of these Canons have been rejected, and that the rest have been interpreted by the Writers of their Church, to quite other Senses than Protestants derive from them.

Here then is the Matter in Dispute between us; and as I have set down or referred to the Canons themselves, and the Observations of the best Com-

mentators upon them:

Let the Reader from thence judge what was the Opinion of the Greek Church concerning the true Meaning of them; what was indeed the Opinion of the catholic Church delivered in them, and by such public and authentic Testimonys derived down to us.

And if the Canons abovementioned do not make it plain enough that the primitive Bishops who made them, knew of no Supremacy, or over-ruling Powers, as of Right belonging to the See or Church of Rome, those which follow, will place it, as I think, out of Dispute.



CHAP. XXXII.

Of the Quinifext, or Council in Trullo: Its Determination against Rome: The vain Opposition of Papists thereunto.

Pass next to the Council in * Trullo, the next Council which made any Canons, and deservedly in very great Estime; not onely as it was supplementary to the fifth and fixth General Councils, and thereupon stiled the Quinifext Council, but because, as Dr. Cave observes, it has the best Title of any to be stiled the seventh General Council, as the Canons of it are the chief Rules of Discipline in the Eastern Church to this Day.

Can. XIII. Forasmuch as we understand that it is a Canon of the Roman Church, that those who are Candidates for the Orders of a Presbyter or Deacon, should declare, that after their Ordination they will

confort no more with their Wives:

We determin agreably to the Tenor of an apostolic Canon, that the Cohabitation of Persons in Orders with their Wives be hereby confirmed; being not desirous by any means to dissolve the Union there is between Men and their Wives; nor to deprive them of that Conversation which at proper times is very allowable between them.

Wherefore we decree, that if any Person be found fit to be ordained, a Subdeacon, a Deacon, or a Presbyter, his Cohabitation with his Wife shall be no Impediment to such Promotion: Neither shall it be required of him, at the Time of his Ordination, to declare, that he will not for the future cohabit with his Wife: That we may not be obliged thereby to put an Indignity upon the facred Rites of Mar-

^{*} Can. XIV. Conc. Trull. Quoniam Romanæ Ecclesiæ pro Canone traditum esse cognovimus. Idem. p. 141.

riage, which our blessed Lord confirmed and blessed by his Presence, according to the Voice of the Gospel, which proclaims, in our Lord's own Words, That, or those, which God hath joined together, let no Man part asunder; and whilst the Apostle teaches us that Marriage is honorable in all Men; and says to us farther, Art thou bound to a Wife, seek not to be loosed.

If any Person therefore, contrary to the apostolic Canons, shall endevor to make a Division between a Subdeacon, a Deacon, a Presbyter or his Wife, let

him be deposed.

If any Deacon or Presbyter, upon any religious Pretence, shall leave his Wife, let him be kept from Communion: If he persists, let him be deposed.

Zonaras. The divine Fathers observe by this Canon, that it was a Custom in the Roman Church for Deacons and Presbyters to abstain from their Wives:

But we require no fuch thing: But on the contrary, agreably to the Canons of the Apossles, and the Scriptures, allow them to cohabit with their Wives, any thing in the Canons of the Latin Church to the

contrary notwithstanding.

This Canon the Advocates of Rome are outragious against; not onely for allowing married Persons to live with their Wives, and to be ordained (without repudiating them) conformably to Reason and the Word of God; but because the said Council, as a general and superior Autority, has declared, not onely against the Pope and Church of Rome, but even against the local Usages, and provincial Canons of the said Church; each of which, if the Advocates of the Pope and Roman Church may be believed, is superior to the Decrees of any General Council whatever.

But it matters not much; for those who for Interest sake, or other worldly End, hold Contradictions, must needs find themselves inevitably, and everlastingly entangled.

For if, as N. C. saies, the Holy Ghost, by the Voice of the Pastors of the Church assembled in General Councils, explains to true Catholics all christian Veritys; and General Councils, in virtue of his divine Assistance, are to be lookt upon as infallible; then we are as sure, as the Words of such Councils can make us, that the Pope of Rome hath not any Autority over all the Bishops of the christian Church, as Successor of St. Peter, and Vicar of Jesus Christ: And that the said Church of Rome, or the living Voice of the Faithful in its Communion, is not, and cannot be the supreme and infallible Judge of Controversys in the christian World.

If the Decrees of the said General Councils are not infallible; but onely such of them, and such things therein as the Church of Rome approves, then I desire to know, how the supreme Autority of the Pope or Church of Rome can be proved, as N. C. pretends, by the Canons of General Councils, which so loudly protest against it?

2. Who gave the Pope or Church of Rome Autority to say such and such Decrees of General Councils are infallible, and such not?

3. How any Council can be faid to be infallible, if all her Canons are not allowed to be so?

4. If the Canons of the four first General Councils are to be received, as Pope Gregory determined, as the four Evangelists; how the Pope or Church of Rome can be deemed infallible? How they came, either, or both of them, to have an Autority paramount to all other Churches and Christians?



CHAP. XXXIII.

Of the Code of the African Church. The Fathers in Council the first Protestants, and Protesters against Papal Encrockments.

* Procede next to the Code of the Canons of the African Church; not onely to show the Sense of that Church, but of the Greek Church also; the said Canons having been adapted into the Code of the universal Church, by the Council in Trullo beforementioned, and remaining Part of the Canon Law of the Oriental Church to this very Day.

Can. XXXI. Presbyters and Clergymen who make Use of Appeals beyond the Seas in their Causes, let

them not be received to Communion.

Zonaras. Here we see the Fall and Overthrow of haughty Rome; and the Vanity of such of their Communion as boast, that there lies an Appeal from all other Churches to theirs at Rome.

For if the African Church, it self a Part of the Latin Church, would not allow of such Appeals, much less will Churches at a greater Distance, and of less Affinity, allow or give way thereunto.

It is noted by the Popish Editor, in the Margin of Zonaras +, that Pope Zozimus declared against this

^{*} Conc. Carth. Can. XXXI. Presbyteri & Clerici qui appellationibus in causis suis trans mare utuntur, &c. Idem, p. 418. Hic certe ventosa illa superbia Romanorum Ecclesse ab aliis omnibus Ecclessis ad illam provocationes dari jactantium, subsidat necesse est. Zonaras ut supra. Si enim ab Africanis Ecclessis non datur, multo minus in regiones magis sepositas, (Britannicas nempe insulas) &c. jus ejustimodi obtinebit. Idem.

[†] Huic Canoni Zozimus Pontifex refragatus, Canonem Concilii Sardicensis opposuit, tum reipsa appellationem Celestii ab Africano Concilio, & Apiarii ab Urbano Episcopo suo admisit. Facta itaque verbis potiora. Sileat Zonaras. Sed quænam facta turpissime aduc lator. Num facta contra Canones Ecclesiæ?

Canon, and opposed thereunto the Canon of the Council of Sardica; and did thereupon admit the Appeal of Celestius from the Council of Africa, and of Apiarius from Urbanus his Bishop; and he crys out thereupon against his Author, that Facts are more

prevalent than Words.

But when I come to consider the Autority and Decree of the Council of Sardica, and to make some Remarks from Du Pin, concerning the Behavior of Pope Zozimus, in receiving Appeals from Africa, it will appear, that the Autority of that Council, and the Behavior of that and other Popes thereupon, will no way bear the Weight that is laid upon them.

Can. CXXXIX. * If Presbyters, Deacons, &c. do not think fit to acquiesce in the Judgment of their proper Bishop, let the neighbouring Bishops determin the Matter. Such of them we mean as the Bishop of the Place shall please to associate with him-

felf upon such Occasion.

If they appeal farther from them, be it onely to the Primate of the Province, or an African Synod: For those who appeal to any forein See, or Sees, are

by no means to be received to Communion.

Zonaras. If any Person appeals to any forein Judicatory; that is, to the Bishops of Italy, or an Italian Synod, (and if not to an Italian Synod, or any sorein Judicatory, questionless not to the See of Rome;) against such Encrochments these Proviso's were purposely made and designed; as will be seen more suly hereaster.

For at present I have done with Councils, and Canons of Councils, and should not have noted so much from them, but that the Papists are perpetualy talking of Fathers and Councils to People that know

^{*} Can. CXXXIX. Conc. Carth. De Presbyteris & Clericis, ut non appellent nisi ad Synodos Africæ. Idem, p. 508. Si quis ad transmarina judicia, hoc est Italiæ Episcopos vel ad Italiæ Synodum provocare velit; a communione, in Africæ Synodo excludatur. Zonaras paulo post.

nothing of them; and that N.C. had made his Appeal to them, in Proof of the Sovereignty of the

Pope and Church of Rome.

Whereas there is nothing more evident than this, that all the Provincial and General Councils which were ever held, excepting some few Italian ones, are Protestant upon this Head; and the Bishops of them the chief Protesters against the Encrochments and illegal Usurpations of Rome: As we have already shown, and could make out much more largely and particularly, if there was farther the left Occasion for it.

If therefore it be asked, Where were your Prote-

stants, or protesting Bishops, before Luther?

I answer, In the Councils of Nice, Constantinople, Ephefus, Chalcedon; at Antioch, in Africa, in Trullo; at Frankford, under Photius, in Britain, at Florence, at Basil: Every where but in the Lateran, and such packt Italian Synods as that of Trent, which neither the French or Germans could ever heartily, or would generaly or publickly admit; and which no Man who hath a true and due Regard to Antiquity, Reason, or Scripture, can ever allow.

C H A P. XXXIV.

A brief Recapitulation.

N.C. Thus much concerning the Primacy of St. Peter and his Successors; which yet is not the one half of what may be alleged on that Head. p. 84.

Very true: For at the same Rate, and as much to the Purpose, might you have cited all the Texts in Scripture, from Genesis to the Revelations; and all the Passages of antient Writers, wherein either St. Peter or his Successor is named. But what hath been already produced is enough to show, that St. Peter had no Autority over, nor greater Power than the

other

other Apostles; and that his Successors never could make any just Pretensions to other than a Precedency, Supremacy, or Primacy of Honor and Dignity: And that the Bishops of Rome have long forfeited that also, shall be made out in its proper Place.

And now, Sir, that I have answered your Arguments, I believe I shall be able also to resolve those Questions of yours; which are not, in my Opinion, very knotty, whatever you, in your great Subtlety,

may think of them.

CHAP. XXXV.

N.C.'s Questions. Quest. 1. Did not the Fathers believe St. Peter had a Primacy of Jurisdiction? Answer in the Negative.

N.C. Quest. I. Would willingly beg of my Adverfarys to answer me these sew Questions: Whether these holy Fathers, those before cited, did not believe the Primacy of St. Peter, and his Successors, when they spoke so plainly of it? p.84. I answer,

1. That if we may take their Words, they did believe that St. Peter had no Primacy of Autority and Jurisdiction over the Apostles; nor any other or greater Powers than they the Apostles had them-

felves.

2. That they do some of them give to St. Peter a Primacy of Honor which we shall not dispute: And found such his Primacy of Honor upon some Words of our Savior, which to us seem to import no such thing: However, that we may have no more Dispute than what is necessary with you, we will grant that St. Peter had a Primacy of Honor; and that it was given him by our Savior also, if you please.

3. That the Popes of Rome, in virtue of their Succession from St. Peter, could never claim more than a Primacy of Honor; the Honor and Dignity of being the first Metropolitical and Patriarchal Bishops in the World, in Rank and Place, at the same time, that in Autority and Power they were neither superior to, nor more independent of any forein Autority, than were other the Metropolitan Bishops of A-

lexandria, Antioch, or Constantinople.

4. That neither Fathers nor Councils ever spoke one Word in Favor of that Autority and Supremacy which the Bishops of Rome now claim over all the other Bishops in the World; nor ever dropt any one Expression to the Time of Pope Gregory, from which it might be concluded, that they thought there was to much as an ecumenical or universal Bishop in the World; much less a supreme Judge of Controversys, either at, or in the Church of Rome: Or that there was any other Rule of Faith, but the Scriptures onely.

CHAP. XXXVI.

Quest, 2. Did not the Primitive Writers understand the Catholic Doctrine of their several Times? Answer in the Affirmative: And that therefore they did determine against Rome. Quest. 3. Did the antient Bishops flatter the Bishop of Rome? Answer, Not with a Superiority of Jurisdiction.

N.C. Quest. 2. Y Ask again, Whether the Primitive Writers were not very well instructed in, and did not very well understand the Dostrine of the robole catholic Church concerning this Point? p. 84. I answer, The primitive Fathers and Councils did

very well understand, that there was no one Metro-

politan

politan or Patriarchal Bishop, supreme over another in Power; no infallible Judge of Controversys at Rome, or in the Roman Church; and that thereupon they did so loudly and constantly protest against Appeals to Rome, as our Forefathers in this Nation have also frequently done; and so strenuously declare for the Independency of Metropolitical and Patriarchal, and National Churches.

N.C. Quest. 3. Whether they, that is, the primitive Bishops, had a Mind to flatter the Bishop of Rome, or to give him any more Autority or Power over them,

than was justly due to him? p.84.

I answer, that the primitive Bishops and Fathers were Men; and in that respect something like other Men also: When it was for their Purpose, or when they were disposed to it, they could give the Pope very good Words, and in a Stile sufficiently complimental; as Erasmus notes upon the Letter of St. Jerom to Pope Damasus; and as might farther be remarked, upon some Epistles of Chrysostom and Theodoret; and upon other Pieces wrote upon the like Occasions.

But that also when they were displeased with him, they could give him his own, as *St. Bafil, Firmilian, and St. Cyprian made no Scruple to do; nor any of theoriental Bishops, or African Synods, when in the

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^{*} If the Lord be propitious to us, what other Addition do we need? But if the Anger of God continue, what Help can we have from the Western Superciliousness? (And The during cools, from the Supercilium, so often taken notice of by Ferom, and other Latin Writers (the overweaning Pride of the haughty See of Reme) who in Truth (meaning the Pope and his Creatures at Rome) neither know nor endure to learn; but being prepossest with false Suspicions, do now those Things which they did before in the Cause of Marcellus: affecting to contend with those who report the Truth to them, and establishing Heresy by themselves. Barrow of Supremacy, p. 170. See the original Words there, and in St. Basil's Works, Ep. 10. ad Euseb. Samosat. sive ad Greg. Theo. Mihi quidem illud Diomedis subit dicere, Tom. 2. Paris, 1618. p. 795. See farther, Ep. 272, 273. 321, 325, 349, &c. Cafe

Case of Appeals, or other grievous Usurpations he

had provoked them thereunto.

But that however, neither the primitive Fathers or Councils, in their greatest Distresses, or when they were forced to fly for Refuge to him, did ever so far forget their episcopal Character, or give up the Liberties of the christian Church, as to acknowlege, that the Bishop of Rome, as Successor of St. Peter, had a supreme Power over all the other Bishops of the World; or that there was an infallible Judge of Controversys at Rome; or that the diffusive Body of the Christians of the Roman Communion, were the last Resort, or the supreme Judge.

No, however difagreeing with one or another in other respects; or how inconsistent soever they might be with themselves at different Times, either in magnifying too much, or in vilifying the Church of Rome, they all agreed in afferting their own divine Rights as Bishops; and in protesting against the unreasonable Encrochments and Usurpations of the haughty See of Rome; and in vindicating the Privileges, Immunities, and Independency of their feveral respective metropolitical Churches; as will instantly more fully appear, under the next Head, of papal Usurpations.

C HA P. XXXVII.

Quest. 4. Is it not Madness in Protestants to dispute the Pope's Supremacy? Answer in the Negative. Of the Favor antiently shown to the Church of Rome.

N.C. Quest. 4. | Demand lastly, Whether it be not an Excess of Folly and Madness (to say no worse) in the Protestants, now a thousand five bundred Years after, to dispute that Prerogative which is so manifestly acknowleded by so many eminent Martyrs and and Confessors, and great Doctors of the primitive

Church? p.84.

We do not deny that even antiently, some Prerogatives, and Precedency, such as are contained under a Priority of Place, and Primacy of Honor, were given by primitive Writers to the Bishops of Rome: Tho' we cannot help observing that even those Privileges were granted upon Reasons which do not always hold good.

As for Instance, St. Jerom saies, Christ sounded his Church upon St. Peter, in these Words, Thou art Peter, and upon this Rock I will build my Church. Now, is here not room to remark, that in these Words of our Lord there is no Foundation of a

Church, but an expectant Promise onely?

That this Promise not being sulfilled, till Orders were issued out in general, and jointly to all the Apostles, to begin to sound, and actualy build up the christian Church; the Foundation of the Church was laid in the Commission given to the Apostles after our Lord's Resurrection, to preach the Gospel to every Creature; and that from thence consequently does the Æra of the christian Church begin.

That in those divine Words, the Commission being alike, and equally given out to all, it was with more Accuracy observed by the said St. Jerom: That on all the Apostles was the Church actually built, as

they are all alike stiled Foundations.

If it be farther urged, that St. Peter's Commission bore Date from these Words, Thou art Peter, &c. whatever that of the other Apostles might do, because it is immediately subjoined, I will give unto thee the Keys of the Kingdom of Heaven, and whatsoever thou shall bind on Earth, shall be bound in Heaven.

I answer, that here the Grant also is promissory and expectant onely; and that both St. Peter and the other Apostles were to wait for the Accomplishment of it, till the Mission of the Holy Ghost: And that all Power, and consequently the Power of the Keys,

B b 3

was not given to St. Peter, any more than to the other Disciples, until our Lord had said after his Ascension to Glory, and his Entrance upon his kingly Office: All Power in Heaven, and in Earth, is given unto me. Peace be unto you; as my Father hath fent me, so send I you. And when he had said this, he breathed on Them; on All the Apostles; and said, Receive ye the Holy Ghoft; whose soever Sins ye remit, are remitted; whose soever Sins ye retain, are retained.

And tho' there may feem to be fomething more of an especial and particular Commission given to St. Peter, in these Words directed to him alone, Simon Son of Jonas, lovest thou me -- feed my Sheep, feed my No Man will, I think, fay that a greater Lambs. Charge was given therein, than to the Apostles, when they were commanded jointly to lay the Foundation of the christian Church, and to preach the Gospel to

every Creature.

Not to mention that this Commission was given to St. Peter after our Lord's Resurrection, and much at the same Time in which the other Apostles received the same, and an equal Commission from him. In which, however, they were not completely vested, until, upon our Lord's Inspiration, and the Mission of the Holy Ghost, they were all alike rendred infallible, and every way qualified for the Publication of the Golpel.

For he it was, who was to bring to their Remembrance, what soever our Lord had, at any time, faid unto them, Joh. xiv. 26. He alone was to teach them all things, Joh. xv. 26. To comfort and support them under every Tribulation and Trial: And to give them a Month, and Wisdom, which all their Adversarys should not be able to gainfay or withstand, Luke xxi.15.

And accordingly, descending upon them, on the Day of Pentecost, in the Likeness of fiery Tongues, Acts ii. c. he did thereby fo enable St. Peter to speak and break the Way, and the other Apostles to follow him, in preaching the Gospel, that their Sound went

out into all the Earth; and their divine Words do, and shall remain to the Ends of the World.

CHAP. XXXVIII.

The Privileges granted to St. Peter in our Savior's Life expectant: Fulfilled equaly to all the Apostles after his Ascension: The true Æra of the Christian Church.

Powers and Privileges granted by our Lord, before his Death, to St. Peter, were promifery and expectant onely, and not fulfilled to him, till after his Master's Resurrection and Ascension: And then in no other Degree and Manner than they were to other his fellow Apostles. Which is enough, as I think, to convince impartial Persons, that there was nothing peculiar, preeminent, or paramount in them: And consequently, that not so much as a Primacy of Honor, much less a Supremacy of Power, was every by divine Right conserved upon him.

That the Evangelist does indeed give St. Peter the first Place in his Account: But that such was onely a nominal Preserence, and of Necessity to be given to one of the Apostles, in his Numeration of them.

That our Lord, before his Crucifixion, did not confer any extraordinary Gift or Grace upon St. Peter, not so much as Infallibility, or Impeccability.

And that as to Powers bestowed upon him, after our Lord's Ascension, and Assumption of his kingly. Office, Primacy or Supremacy were none of them. Neither had he any in Number, Value or Degree, which were not equaly, and to the same Extent, conferred on the other Apostles.

That as to that Preference in Dignity given to.

St. Peter by primitive Fathers and Writers, whatever Foundation it may have in their Imaginations, or Bb 4 Com-

Comments, it has none in Scripture; and that neither their Imaginations or Comments are so well or truly sounded, as to be able to bear any great Stress or Weight; much less that Load of soverein, supreme, absolute and despotic Power, which our Adversarys, in favor of the Roman Church and Episco-

pate, fo enormously raise upon them.

And this I have faid to show you that we are not sparing in granting to St. Peter a Primacy of Honor: Or in giving you Leave, as I do once more, and again, to make what Advantage you can, of that Priority of Place, and Primacy of Honor, which by primitive Fathers and Councils, is so liberaly and frequently, as you say, bestowed upon your soverein Pontiff at Rome.

For thus having done with your pretended Popish Rights, I am next in order to consider your Papal

Usurpations.

In which, to me it seems very ominous, and to look as if it threatned Ruin to your whole Cause; that the there is so very much said of the Arrogation and Assumption of an absolute and despotic Power, there is not one Word of any just Right; and but a salse and slender Touch of any legal Pretension thereunto.





BOOK XI. SUPREMACY.

CHAP. I.

Of Papal Usurpations: Instance I. The Case of Pope Innocent, and of Theophilus of Alexandria.

HAT the Bishop of Rome did exercise Jurisdiction by way of Appeal, and by way of Excommunication, over the Eastern Bishops, of which alone, if there remains any Difficulty, we

have besides innumerable Examples from the fourth to the second Century. As that, for Instance, Innocent the first excommunicated Theophilus Bishop of Alexandria.

Well then, here at left we have no Instance to the fourth Century, which is somewhat late for the Exercife of a Power founded on a pretended Grant or Grants from Christ to St. Peter, and derived down in virtue of a Succession from him: However let us consider it. Pope Innocent, &c.

* I answer, that whether Innocent the first did pragmaticaly excommunicate Arcadius the Emperor, Theophilus of Alexandria, and the Eastern Bishops who adhered to them in the Deposition of St. Chryfostom. is very uncertain, if not suspicious:

^{*} See Cave's Life of Chrysostom, and what Du Pin hath faid in his Bibliotheque and Church History concerning this Dispute.

Because the Story is not to be found, as Dr. Cave observes, in Socrates, Sozomen, or any antient Writer; but onely in such Writers in the middle and later Centurys as are mentioned by Dr. Cave, and such as

are manifestly of no great Reputation.

about Chrysostom, did pragmatically excommunicate the Eastern Emperor and Bishops, doth it follow that they were really cut off from the catholic Church thereupon? Is it in the Power of one Bishop then to separate whole Churches from Christ by one precipitate or inconsiderate Action? Or rather, as Saint Cyprian observes, will not such one Bishop, or even Church, be rather its self divided from catholic Communion thereby? Certainly no Man has a Power to lord it over the Heritage of God at that rate, neither was he ever supposed to have it.

For I must observe to you, that whatever Pope Innocent or his Western Church then might do, the Eastern Emperor and Bishops looked upon themselves no way affected by it. If he would not be concerned with them, they cared as litle to deal with him, and deemed themselves not the worse Christians there-

upon.

And which is more, they were never looked upon or treated as excommunicate Persons, or as Persons separated from catholic Communion for such Rent or pretended Schism, either by the Christians of that Age, or of any since; the the Emperor and Patriarchs, who deposed Chrysostom, persisted in such their Act and Deed to their very Deaths.

Here therefore was no formal Excommunication; or it was not a virtual one, nor acknowleged either by the Eastern or Western Church as such at this Day. What have we therefore here, but as mere brutum fulmen, as infignificant a Noise as was ever

thundred from the Vatican.

The Truth of the Matter is this. Chrysostom had been deposed upon vile Motives and injurious Suggestions,

stions, but some canonical Measures had been taken in his Deposition.

Pope Innocent and the Western Church, regarding the unjust Grounds of the Sentence, would not al-

low him to have been fairly deposed.

On the other hand the Eastern Emperor and Bishops would not be prevailed upon by the Sollicitation or Threatnings of the Pope or Western Bishops, to rescind a Sentence, which, as they said, had been canonically pronounced.

And thus the Matter rested till the Death of Arcadius the Emperor, of Theophilus, Arsacius, and Porphyrius, the three Eastern Patriarchs, who were most concerned in Honor, and did make such their Sen-

But twenty five Years after, Chrysostom being dead, and his Accusers and Judges also, Posterity became more favorable to his great Worth and Learning; and an honorable Commemoration was made of him every where in the Greek Church, and continues so to be to this very Day.

So that the whole was rather a Difference between the Bithops of the East and West; rather a Forbearance of Communion, than an Excommunication.

But if we suppose there was an Excommunication pronounced against Theophilus, or rather a Renunciation of Communion; we need not doubt but there was the same on the side of Theophilus and the Eastern Bishops against Pope Innocent and his Adherents, and one to the full as valid as the other; both Acts of Passion, Desiance, and Contempt, and such as we hope may obtain Mercy, but can carry no other Force or Weight at the Tribunal of God.



Book XI.

CHAP. II.

Of Pope Celestin and Nestorius. Du Pin's Account of the Council of Ephesus.

2. N.C. CELESTINUS the first excommunicated Nestorius, Bishop of Constantinople.

Very true; but did he do this before or after the Council of Ephesus? If you say before, it is plain such Excommunication was of no Validity; for Nestorius held his See till he was deposed by the said Council. If you say after, Pope Celestin did then no more than all the orthodox Bishops in the World did; and therefore neither can he claim, or his Successors, any Privilege or Prerogative upon that Account.

I shall onely defire my Reader to consult your own Du Pin*, who hath given the most compleat, impartial, and accurate Account of this Council, which is any where to be met with; and he will then be abundantly satisfied with what little Autority Celestin acted in that whole Affair. He informs us,

That Possidonius the Legate of St. Cyril being arrived at Rome; St. Celestin, who had heard what both Parties had to say for themselves, assembled a Coun-

cil in the Month of August, 430.

In which after the Writings and Letters of Nestorius had been read, as well as those of Cyril, the Doctrine of Nestorius was disapproved, and that of St. Cyril approved. There is still a Fragment of the Acts of the said Council extant in the † Conference of Arnobius with Serapion.

† Ad finem Irenei.

^{*} See Du Pin's History of the Council of Ephesus, in his Bibliotheque, Cent. 5.

It was not thought advisable, in the said Roman Council, to condemn Nestorius upon the spot; but Orders were given that it should be fignified to him. that if he did not within ten Days after Notice, condemn those novel Doctrines which he had introduced. and that if he did not approve the Doctrine of the Church of Rome, at that Time and in that Respect the Doctrine of the Church of Alexandria, and of the whole catholic Church, he should be deposed, and deprived of the Communion of the catholic Church. From which, I think, it is plain, that Pope Celestin did not act with a foverein, supreme, and absolute Autority. as Pope of Rome; and that the Doctrine of the Church of Rome was in those Daies no otherwise deemed the Doctrine of the catholic Church, but as it agreed with the Doctrine of the Church of Alexandria, and of the whole catholic Church.

Upon Return of this Answer, St. Cyril assembled a Council in Egypt in the Month of November, 430; in which it was resolved to put in Execution the Judgment pronounced by the Bishops of the West

against Nestorius.

If so, pray what is become of the Pope's supreme and soverein Jurisdiction? What did Gelestin more than any Metropolitan and Patriarchal Bishop might do at the Head of a Provincial Synod? What did he more than Cyril at the Head of his Egyptian Bishops? So manifest is it, even from this Instance, that the Pope of Rome was not deemed the supreme Judge of Controversys in those Daies.



CHAP. III.

Of Pope Agapetus and Anthimius: Anthimius deposed by Justinian; Mennas ordained by Agapetus in his room.

3. N.C. A GAPETUS, Pope of Rome, excommunicated Anthimius, another Bishop of Constantinople. p. 85. Very true; the Case was this.

At the Time of the Ambassage of Pope Agapetus to Constantinople, one Anthimius, heretofore Bishop of Trebizonde, was in Possession of the See of Constantinople.—The Man was an Eutychian, and of the Party of Severus.

Pope Agapetus, perceiving that he was in the Interest of the Acephali, would not communicate with him, unless he would give it under his Hand, that he

was orthodox in his Sentiments.

Anthimius, on the other hand, was not willing to give Pope Agapetus the Satisfaction he desired. Pope Agapetus declared Anthimius an Heretic, and unworthy of the Priesthood, and ordained Mennas in his

place.

* This was done with the Emperor's Consent; who having discover'd that Anthimius was not orthodox, abandoned him, and himself (namely Justinian) chose Mennas in his room; as appears by the Letter of Pope Agapetus to Peter Bishop of Jerusalem, and the oriental Bishops.

So that this is an Instance of an heretical + Bishop excommunicated by the Bishop of Rome, and deposed by a Christian Emperor, who might as well have been excommunicated by the Bishop of Alexandria, as St.

^{*} See Du Pin's Church-History, Vol. 2. p 242. The Council under Mennas in Zonaras, &c.

⁺ See Du Pin's Church-History, Cent. o.

Chrysoftom was; and if he had been excommunicated by any other Patriarch, and deposed by the Emperor at the same time, his Exclusion would have been to all Intents and Purposes as effectual and authentic. So that this Instance affords no Proof of supreme and soverein Jurisdiction, either in the Pope or See of Rome.

CHAP. IV.

Of Pope Nicholas and Photius; and the final Separation of the Greek Church.

N.C. NICHOLAS the first excommunicated Photius, the intruded Bishop of Constantinople. p.85.

But methinks you should not have mentioned this Instance, * because this Pragmaticalness of Pope Nicholas put the finishing Stroke to that Division of the Eastern and Western Churches, which, tho' began before at the Council of Sardica, and never after that perfectly healed, hath remained incurable from the Time of Photius, and is so at this very Day.

For so little Regard had the Eastern Church at that time to this Condemnation of Photius, so small Respect hath it ever had since for your Pope and Church of Rome, that it hath from that Time constantly given in, and doth at this Day give in with the Protestant Churches, the unreasonable Encrochments, haughty and insupportable Usurpations of your Church and Pope, as the true, just, and reasonable Grounds of a proper, a lawful and irretrievable Separation from her.

^{*} See Du Pin's History, the Centuriators, every other Ecclesiasti-

because they were the Acts and Deeds of those Popes, as Bishops of the World A H. and not of the

Of Pope Victor and the Churches of Asia: His Excommunication doubtful, extravagant, and void.

N.C. B Esides these, we have two memorable Facts in the Beginning of the second, and about the Middle of the third Century.

In the Beginning of the second Century, Victor Bishop of Rome excommunicated Polycrates and the rest of the

Afiatic Bishops. p. 85.

ed Arguments upon are at lest doubtful, as every Person may see, who will give himself the Trouble to consider what Valesius and Du Pin have offred against them; and therefore very improper, according to all the Laws of Disputation, to sustain the Load

you have laid upon them.

2. Supposing they were true; supposing the Churches of Asia and Africa were at these two times pragmatically excommunicated by your two Popes Victor and Stephen; once in the Contest about the Celebration of Easter, and a second time at the Beginning of the Contest about heretical Baptization: I ask you then, whether these were valid Excommunications, or not? Whether those Popes had a competent Power to excommunicate the Eastern and Southern Churches, or not, upon these Occasions? And whether they were deemed excommunicated by the catholic Church thereupon, or not?

You answer in another Place (p. 100.) that such were not the Excommunications of the catholic Church, nor deemed valid by the catholic Church;

because

^{*} See Eusebius's History and Valesius's Notes thereupon, lib. 5. cap. 24. p. 245. ult. edit. and also lib. 7. c. 5. p. 325. Du Pin's Bibliotheque, Cyprian, &c.

because they were the Acts and Deeds of those Popes, as Bishops of the Diocese of Rome, and not of the

Roman Church; of which more hereafter.

But if fuch were not Excisions from the catholic Church, nor judged by the catholic Church fo to be; what have we to do with them here, even supposing they were so many actual Exercises of Jurisdiction, by way of Excommunication, over the Eastern and African Bishops, as you term them, if they were incompetent, if they were invalid, if they were prefumptuous and void, rash and unjustifiable, as you cannot wholy deny, and every other Person, it may be, both Protestant and Papist, doth and must acknowlege? Ought you not to have been ashamed to produce such Facts as these, in Proof of a pretendedly just and legal Power? Ought you not, and your Book to be exploded thereupon? But such and so unwara rantable is the Supremacy of your Church and Pope; fo shameless and defenceless are the Instances, and Encrochments, and Presumptions upon which it is founded and raised.

CHAP. VI.

Of the Judgment of Ireneus and Eusebius thereupon.

N.C. Is true, neither Ircneus nor Eusebius approved of Victor's Procedings in this Busines; yet neither the one nor the other did ever say they had no Power so to do. And as Ircneus reprehended the Pope for his too great Severity, no doubt he would have told him he exceded his Commission by such a Procedure, if he had not been convinced the like (rather such a) Power had been vested in him; and most certainly Fuschius, an Asiatic, would not have complimented the Bisshop of Rome with such a Power, had there been the lest Question of his Autority in that Particular. p. 85.

What do you mean, Sir? Did not Ireneus question, whether, as Bishop of the Diocese of Rome, Victor had Power to excommunicate the Churches of Asia? You are most certainly in the right, there could postly be no Question about it; for it cannot be pretended, that the Bishop of a particular Diocese can have such an Autority.

If you mean it cannot be a Question, whether Victor, as Pope of the Roman Church, had not Power to excommunicate the Bishops and Churches of Asia and Africa, Bishops and Churches as catholic, as sovereign, and as independent as his own: I tell you this is what we question with you; tho' we can but

admire you can suffer it still to be a Question.

And as to what you say of Ireneus, that he blamed the hasty Procedings of Victor, that he did not say however that they were void and illegal: I reply,

and Pope Victor upon this Occasion, is come down very impersectly to us*. Probably he wrote more Letters than one; and, it is likely, that which we

have now is but a Fragment.

But supposing it is not, and that we have the Matter now entirely before us; it is probable, as Valesius observes, that Ireneus wrote this Letter to dissuade Victor from such Excommunication, and before it was publisht; and if so, Ireneus had no Occasion to pass his Censures upon it as a done thing, but to give his Reasons why it should not be done rather; and as these latter occur thereupon, in such case it is impertinent to look for the other.

But taking it the other Way, that the Churches of Asia were first excommunicated, and that Ireneus wrote afterwards; and supposing him onely to have shown his Dislike of the whole Proceeding, as it is plain he did; will not the same Arguments which à

^{*} See what is extant of this Letter among the Fragments of Ireness, and as it is extracted from Eufebius lib. 5. cap. 24.

priori are onely diffuative, à posteriori become Remonstrances against it when the thing is done? For

Ireneus discovered the greatest Dislike he possibly could of a Proceding, which you declare your self elsewhere to be null and void; and if Ireneus did not declare it null, it was because he wrote more prudently than you do, and could not imagin there could be the lest Occasion for the Rejection and Renunciation of an Action so groundless, so rash, and so perfectly void in its self.

As to what you say of Eusebius, and his complimenting Pope Victor with a Power to excommunicate the Churches of Asia, there is nothing more

foreign to Truth.

Eusebius, as an Historian, records the Fact, and seems to think, as Socrates did after him, that Victor did publish or promulge an Excommunication: But if there be one Word in Eusebius intimating such a Power in Victor; if every thing in the said Historian do not look quite the other Way, I am most mistaken.

CHAP. VII.

Of Renunciation of Communion: That many of the antient Excommunications were probably no more than such; not the peculiar Privilege of any Bishop. Of Pope Stephen and his Dispute with the Churches of Asia and Africa.

N.C. A ND then as to the other Fact, we never find that St. Cyprian, or any other Ecclesiastical Writer, did ever allege that Pope Stephen exceeded his Power in excommunicating the Churches [of Asia and Africa] for their Rebaptisations.

Here is Equivocation and Ambiguity again, Ignorance or Falsification, chuse which you please.

For

For if by Excommunication you mean onely a Renunciation of Communion, a Breach of Peace, Harmony, and Correspondence, which was all, as I take it, usually broken upon such Occasions, no doubt it was in the Power of Pope Stephen to break off Communion, in this Sense of Communication, with any and all the Bishops in the World upon this Occasion: And no Man can say that Pope Stephen had it not thus in his Power, by a precipitate Renunciation, to procede to so foolish an Extremity.

But then this, tho' true, will never serve your Purpose; will never prove that Pope Stephen was thereupon the supreme Judge of Controversys in his Time,

or Head of the catholic Church.

For this way any one Bishop might excommunicate or renounce Communion with any other; and this way Bishops did too frequently excommunicate Bishops, and Councils excommunicate Councils; not onely the Eastern and the Western, but the Asiatic Bishops and Councils one another, as the Learned know very well, and as Du Pin's Ecclesiastical History will inform the English Reader.

And this way also not onely orthodox Bishops did excommunicate or renounce Communion with one another, but catholic Bishops did excommunicate heretical ones, and heretical Bishops did excommunicate catholic ones; as is visible from the History of the

Donatifts and Catholics in St. Austin.

And as I take most of the Excommunications, which so frequently occur in the Primitive Times among catholic Christians, to have been frequently of this Kind; so, I say, these were not formal Excommunications, but Breaches of Peace rather, as they are usually stiled: Such Interruptions of Commerce and Correspondence as are frequently denounced between Nation and Nation, even before Hostilities begin; when Desiance is bid on the one side, and the like Compliment is returned on the other.

Now if this was the Case, and this be all the Power you challenge for your Pope of Rome; as this is something we do not deny him, so is it evident that this will never prove him Head of the Church, or evince his Superiority over the Bishops of Europe or Asia; for at this rate any one Bishop has as much Power to excommunicate, or to renounce Communion with his Brethren, as another.

CHAP. VIII.

That Firmilian and Cyprian condemn Pope Stephen's Excommunication as invalid.

BUT if by Excommunication you mean that Pope Stephen, as Vicar of Jesus Christ, Successor of St. Peter, and Keeper of the Keys of the Kingdom of Heaven, had such a Power of Exclusion, that who-soever was shut out of his Communion was ipso facto excluded from the catholic Church upon Earth; and consequently, according to the Principles of the Cyprianic Age, from the Merits of Christ's Passion, and the Rewards and Joys of the Kingdom of Heaven hereafter; then I aver, that you say here very ignorantly or very fallaciously, that such Power was never denied to Pope Stephen, either by St. Cyprian, or any other Ecclesiastical Writer:

For St. Cyprian, Firmilian, and those who adhered to them therein, insisted, that they were Bishops by Divine Right as well as himself; and, as such, had an equal Autority, and were vested in the same Powers

with which he was endued himself:

That confequently it was not in his Power to cast his Equal and Fellow-Bishops out of the Communion of the catholic Church.

That by separating himself from the Communion of the Asiatic and African Churches, the then most noble and most flourishing Parts of the catholic

Cc 3

Church,

Church, he had in effect, or would most certainly exmy to Christians, and that whillshmid strainummos!

For thus * Firmilian, speaking of the Treatment the Episcopal Legates of the African Church met with at Rome, where, upon Pretence of fuch their pretended Excision from the catholic Church, they were denied the common Rights of Hospitality and Humanity:

Firmilian. Is this the way of keeping the Unity of the Spirit in the Bands of Peace. whilft be cuts himfelf off even from an Union of Charity with his Brethren in all Respects, and rebells against the Faith and Sasraments of a Christian by the Fury of an obstinate Dissension?

Pray, Sir, is this to the Point? If not, what fol-

lows will, as I hope, be so adjudged.

Firmilian. + How greatly have you Pope Stephen exaggerated your own Crime, by cutting yourself off from

So many Flocks of Christ!

For you have onely excommunicated your felf. Be not deceived; inasmuch as he truly is the Schismatic who makes himself an Apostate, or who apostatizes from the Communion of Ecclefiastical Unity.

For whilst you think you have onely excommunicated all others, you have truly excommunicated your felf. And to the same Purpose St. Cyprian in his Letter to Pompeius.

60)

^{*} Hoc est servasse unitatem spiritus in conjunctione pacis, abscindere se a charitatis unitate, & alienum se per omnia fratribus facere, & contra sacramentum & fidem contumaci furore discordiz rebellare? Firmilianus.

Quinimo tu Stephane hæreticis omnibus pejor es-Peccatum vero quam magnum tibi exaggerafti, quando te a tot gregibus scidisti! excidisti enim te ipsum. Nolite fallere; forsitan rectius no-"fito falli. Si quidem ille est vere schismaticus, qui se a communione Ecclefiastica unitatis apostatam fecerit. Dum enim putas omnes a te abstinere posse [receius abstineri] te solum ab omnibus abstinuisti. Admin the officer Symple

the Gyprian. Does he give Glory to God, who is an Enemy to Christians, and that whilst he carrys himself as a Friend to Heretics? Whilst he thinks vainly that the Priests of God, who maintain the Unity of the Church, and hold the Faith as it is in Christ Jesus, may be drove out of the Communion of the catholic Church by him?

I should not presently have done, should I cite all the Passages in Ecclesiastical Writers, in which they have declared against the Validity and Legality of this pretended Excommunication of Pope Stephen; but I hope the already alleged may suffice to show, how rashly and saliely it is affirmed by you,

N.C. That we do not find that St. Cyprian, or any other Ecclesiastical Writer did ever say, that the Bishop of Rome exceded his Power in so doing; that is, in so rash and surious an Excommunication, or Renunciation of Communion. p. 86.

CHAP. IX.

That the Council of Nice did not ratifie Pope Stephen's Judgment: That it requires Rebaptization in some Cases.

N.C. Furthermore, the Council of Nice has justified Pope Stephen's Conduct in both these Particulars, by branding with Heresy such as maintain the said Error, viz. the Rebaptization of Heretics.

Here are two manifest Untruths again. For, 1.

Neither did the Council of Nice, nor any other general Council, nor the Provincial Synod of Arles (stiled more plenary by St. Austin, than the African Synods in St. Cyprian's Time) Anno 314, prior to that of Nice, Cc 4

[†] Dat honorem Deo, qui hæreticorum amicus, & inimicus Christianorum, Sacerdotes Dei, veritatem Christi & Ecclesiæ unitatem tenentes, abstinendos putat? Cyprianus Pompeio.

ever brand those for their Heresy, who held the Re-

baptization of Heretics.

2. Neither did the Council of Nice, or any other Council whatever, any primitive Writer, or any judicious modern Author ever pretend to justify Pope Stephen's Conduct in this Affair.

I. I say the Council of Nice does not brand those for Herely who hold Rebaptization. For lo the

Words of the faid Council.

Can. VIII. *Let the Novatians be received by Imposition of Hands.

can. XIX. As for the Paulianists who have returned to the catholic Church, we determin that they

should by all means be rebaptized.

Now whether these Paulianists were the same with the Pauliani, or Samosetiniani in St. Augustin, Hier. 44. as Suicer thinks, or the same with the Pauliciani, or Manichæans, as Balfamon imagines, as I have not Room to enquire, so is it plain that they were by the

Order of the Council to be rebaptized.

So that this Council was so far from determining with Pope + Stephen, that Persons returning a quacunque hærest should be received by a bare Imposition of Hands, was so far from branding those as Heretics, who did upon any Occasion or Pretense rebaptize, as my Antagonist would have it, that it expressly appoints and names one kind of Heretics, who were by

Con. Nic. Can XIX. De Paulianistis, qui deinde ad Ecclesiam confugerunt, statutum est, ut ii omnino rebaptizentur. Zon. p.65.

^{*} Conc. Nic. Can. VIII. De iis qui se Catharos, id est Novatianos vocant, synodo visum est, ut, impositis iis manibus, in Clero maneant. Zon. p. 56.

[†] Mr. Bingham is pleased to give a new Reason, as he calls it, and to refer to Pag. 1. for more to show that Pope Stephen did not rebaptize Persons returning a quacunque hares, but onely some particular Kinds of Heretics, and much at the same rate as all the Churches in the World now practise. I wish I had Room to show how much they were both mistaken; Perhaps I may have an Opportunity some other time.

all means to be rebaptized. What shameful Reserves are these! How easy is it to consute such Persons from their own Showings!

CHAP. X.

Of the subsequent Judgment of the Council of Constantinople: Pope Stephen's Conduct always condemned.

MUST desire the Reader to note also, that these Canons were farther explained and confirmed in the next General Council of Constantinople*, wherein it was expresly determined, that those who had been baptized in the Name of the Trinity should be received by Imposition of Hands; and that such as had not been baptized in the Name of the Trinity should be rebaptised, or baptised rather, their first Baptism, as St. Basil observes, being in itself null and void.

2. Supposing the Council of Nice had branded those as Heretics who were for Rebaptization in general, as it does not; tho' by a proper Distinction it condemns both the Extremes of Pope Stephen's and St. Cyprian's Opinion; where, I pray you, does the said Council justify Pope Stephen's Conduct in this Affair? I defy you to name any one Author, much less Council, that ever did so. † Du Pin's Words upon this Occasion are so candid and judicious, I cannot forbear setting them down.

If it may be allowed to me to make a few Reflections upon the Opinion and the Conduct of these two great Men, Pope Stephen and St. Cyprian, I should make no Difficulty to observe after St. Augustin, that St. Cyprian discovered a great deal more of Modera-

^{*} See Can. VII. of the Council of Constantinople. Zon. p. 77.

that Pope Stephen was a little too far transported by his Rage, to a Degree hardly to be excused.

And, as to what regards the main of the Dispute, tho' it hath been commonly believed (by Papists) that the Pope had the Truth on his Side, there is nevertheless Room to doubt (and not a little neither) whether he did not fall into the Extreme contrary to that of St. Cyprian. And whether the Opinion of St. Aufin, which the Church hath fince embraced, that we should receive without baptizing those who were before baptized in the Name of the Trinity, and baptize those who never were baptized with that Invocation; I say, there is Room to doubt if that Opinion, which feems to be the true Medium between that of Pope Stephen (who seems to have thought that we should receive all those who had been baptized by Heretics without rebaptizing them, whatfoever Baptism they had, and from what Herely soever they returned ---) and that of St. Cyprian, who maintained in general, that all Heretics returning should be rebaptized without Distinction, is not to be preferred.

Where therefore, Sir, will you find the Author who commends or justifies St. Stephen's Conduct in this Affair?

CHAP. XI.

Of Appeals to Rome: The Case of Athanasius.

N.C. III AT there were Appeals made to the Bifloop of Rome by the Eastern Bishops, is
no less manifest. St. Athanasius, and Paul Bishop of
Constantinople, appealed to Pope Julius for Redress of
the Violence offred them by the Arians. Socrates tells

us*, how Athanasius and Paul came to Rome, and complained to Julius, and how he had undertaken their Patronage. Among other things, he adds this concerning the Pope's Autority in this Particular:

But he, the Pope, because the Church of Rome had that Privilege [rather, because the Church of Rome had the Presidency, the first Seat of Primacy and Honor] warranted them with his Letters, wherein he freely spoke his Mind, and sent them back to the East, restoring each to his own Place; and severely reprehending those who rashly turned them out. p. 86.

Theodoret also informs us †, that being turned out a second time, he appealed again to Rome; and that

Pope

* The Words of Socrates are these: Ille, que est Romane Ecclesie prærogativa, & το προτόμια τῆς ἐν Ρωμῆ ἐκκλησίας ἐχέσης (scilicet prærogativa primæ vocis in synodis) liberioribus litteris eos communitos in orientem remisit, singulis suam sedem restituens, simulque perstringens illos, qui supradictos Episcopos temere deposuissent.

As I take the Horofous in Socrates to be rightly translated Prerogativa, so I take the Prerogative of the Roman Church here referred to, to be no more or other than the Prerogativa prima vocis, which the Curia, Centuria, or Tribus had in comities calatis, after it was chosen by Lot, or otherwise determined, which Curia, Century, or Tribe, should give their Voice first. And as the Prerogative-Tribe had a great Influence, but no Autority over the other Tribes; so as the Church of Rome had always the first Voice in public Assemblys, we may allow her Sway to have been great, but without any Superiority or Jurisdiction. See Kennet's Roman Antiquities, p. 132. Rosmus, &c.

Now to convince the World how ready this Gentleman is to lay hold on any Mistake, tho' never so gross, which makes for his Purpose, I shall subjoin the Corrections of Valesius upon this Place; which he could not well be ignorant of, if he had consulted the Paris Edition, almost onely now in use, and which every Man should indeed consult before he determines any Point in which Ecclesiastical History is concerned.

Neminem ex supradictis Episcopis Julius restituit, ne Athanasium quidem—nec ante synodum Sardicensem restitutus est tum Athanasius, tum Marcellus, & Asclepas & Lucius. Socratis Hist. lib. 2.

c. 15. Valesius in locum.

† 10 de της εκκλησίας επόμωνος νόμω. Is vero, Papa Julius, legem securus, & ipsos, seilicet accusatores & accusatos, ad Romam venire

justie, & Athanasium ad dicendum causam evocavit. Theodor. lib. 2.

Pope Julius following the Canon of the Church [or rather the Custom of the Church, as before, for Canon none there was to any such Purpose till the Council of Sardica] commanded the Eastern Bishops to come to Rome, and cited Athanasius to come to his Consistory

to come to the Judgment.

Let us put these Testimonies together. Here are two of the greatest Bishops of the East violently thrust out of their Bishopricks, and slying to the Bishop of Rome for Redress. Here are two of the most famous Historians of Antiquity, who tell us, that the Church of Rome had a peculiar Privilege to protest and restore Bishops; (tho' they say not a Word of any such Matter.) That the Bishop of Rome did but ast according to, or follow the Canon or Law of the Church (rather the Law or Custom of the Church, as above) as Theodoret words it, when he commanded the Arians to appear before him, and summoned Athanasius to answer to their Charge. If this be not the formal and proper Process of an Appeal, we are yet to learn the Meaning of these Terms. p. 87.

Valesius upon this Place enquires, what Law is here meant, and thus determines:

Obscurum est quam legem intelligat hic Theodoretus; an legem qua jubetur, ut, non nisi utraque parte audita, promatur sententia—an legem, qua licebat Episcopo Romano reum & accusatores Romam evocare. Prior expositio magis placet.

And well indeed it may; for Law or Canon giving a Right of Appeals from the Eastern Church to Rome, most certainly at that

Time there was none in being.

For my part, by the Nów, or Lex here mentioned, I can underfland nothing more than that eternal Rule of Reason, by which every Judicatory should be determined, and which governed the Roman Consistory at this Time; viz. That no Sentence should be pronounced upon any Occasion before the Partys were heard: And therefore Athanasus, Marcellus, and others having appealed, tho uncanonicaly, to Rome, it was most certainly legal and regular, after the Pope had received such their Appeals, to summon all the Partys concerned to appear before him. The Impertinence was in receiving their Appeals, and in the making himself a Judge in extra-provincial Matters. Otherwise Julius, in such his subsequent Summons, acted consistently enough both with the Law of Nature and Nations. And so indeed you are; for if there was then any Law, or Canon of the Church, allowing Appeals to Rome; if there was in this case so much as an avowed or acknowleged Appeal on both sides; or if Pope Julius's Sentence, tho' at the Head of a Synod at Rome, went for any thing with the Emperor, or the Eastern Bishops; if in virtue of the Pope's Autority either Athanasius, or Marcellus (for, as Valesius notes, Paul was at that Time dead) were ever restored; then I will give up the Cause, and acknowlege that the Popes of Rome have not been perpetually encroaching upon the Rights of their neighbouring and equal Bishops, from the Time of Polycarp and Anicetus to this Day.

CHAP. XII.

His Cause just, his Conduct not altogether so regular: The Canons of the Council of Anti-och thereupon.

THE Truth of the Case is this. Athanasius (for Marcellus's Cause is not quite so fair) had been very unjustly deposed in the East, upon false Evidence and salse Suggestions; but yet some canonical Measures had been taken in deposing of him.

For he was not deprived till he had been condemned in a Council at Tyre. And tho' the Witnesses were false Witnesses, yet being such as were thought worthy of Credit by the Bishops who sat in Judgment at that Time; no Man, I think, can say that their Number, or the Evidence they gave was not sufficient.

Here therefore was a legal Trial, Conviction, and Judgment; and the Sentence was unjust, like other unjust legal Sentences, it could not canonically be rescinded but by due Course of Law; and according to the Canons of the Council of Nice, from Tyre there was no legal Appeal.

What

What therefore should Athanasius have done in this case? Why regularly he should have been passively obedient, and have acquiesced even under the Weight of this unjust Sentence, till he could by proper Methods have obtained a Reversal of it in a more plenary and General Council. And if he had so done, as it would have been better for him, and for the Church in general, so would it have been more sutable, in my Opinion to his Character in other Respects.

But it must be owned, that it is hard to lye under Oppression, and not to seek Redress where it may be had. *Constantine the Great was fond enough of receiving Appeals from General Councils; and the Popes of Rome had not been backward at any time to encourage any Motion which tended to the ag-

grandizing of their See.

† Athanasius therefore appealed both to the Emperor and the Pope; and if his Appeal had onely been an Application to them to obtain their best Endevors that he might have been restored in a legal Way, it had been well; but if it was an Appeal, as my Author thinks, to be restored by uncanonical Methods, and in the Plenitude of Papal Power, I not onely conceive it was wrong, but that such a Breach thereby was made in Church-Discipline, as never could afterwards, and in Fact never was made up.

I would not have it inferred from hence, that I think amis either of Athanasius in the general, or of his Doctrine, for both which no Man has a greater Veneration; and if any Person had, I should extreme-

ly blame my felf.

But it is one thing, as I take it, to believe as Athanasius did, and another to justify every Step he took in Maintainance of his most righteous Cause.

* See Valesius's History of the Donatists, ad finem Eccl. Hist. Baronius in Constantinum magnum.

[†] Whoever has a mind to be fully informed in this Affair, need onely read Cave's Life of Athanafais, unless he pleases farther to confult the Authors referred to by him.

However, thus the Case stood; Asbanasius appealed to Rome, and Pope Julius received his Appeal; but not (as Athanasius himself informs us, who, as Doctor Cave observes, gives much the best Account of his own Affairs, and his own Times,) till the Eastern Bishops had desired Julius, or at lest permitted him so to do; upon this alone Presumption, that he would not have determined against the Emperor and whole Eastern Church in Favor of two or three banisht Men.

I say, that they did allow of such Appeal upon this Presumption, is very plain from this, that when they sound that Pope Julius and his Synod at Rome (for Pope Julius did nothing in this Affair absolutely and by himself, as my Antagonist very unfairly suggests)

had determined against them:

They refused to stand by his Decision, they retorted upon him in Terms to the sull as sharp and and severe as any he had used against them; and in their Council at Antioch made those Canons upon this Occasion, which for their Excellency were adapted and confirmed by the fourth General Council; and tho' they have been by none more violated than your Popes of Rome, are still the acknowledged Laws of the Church, and ought to be held in perpetual Veneration.

* Can. XII. If any Clergyman deprived by his Bishop, or any Bishop deposed by a Synod, shall trouble the Emperor, when he ought to appeal to a more plenary Synod, he deserves no Favor, neither can he be allowed farther to defend himself, or to hope ever to be restored.

XV. If a Bishop shall be accused of any Crimes, and all the Bishops present in the Synod shall agree in condemning him, his Cause is not to be heard a-

^{*} Can. XII. Conc. Antiocheni. Si quis a proprio Episcopo depositus. Zon p. 332, Can. XV. Si quis Episcopus criminum accusatus.

Idem p. 332.

gain; the Judgment of fuch Provincial Synod ought

to remain firm and inviolable.

I think I need not observe to you from the said Historians, or Valesius's Notes upon them, that Athanasius and the other Bishops were not restored at this Time, nor till after the Council of Sardica; that no manner of Regard at this Time, or for many Years after, was ever had to the Pope's Determination upon such Appeals, either in Asia or Africa; and that no Regard is had to them in the Eastern Church to this Day; for these Things are so evident and incontestible, that it would be Loss of Time, and trisling, to pretend to make them farther appear.

So that all the Pother here made about Pope Julius, and his reftoring Eastern Bishops by the Plenitude of his Apostolical Power; and all the Conclusions drawn from thence are nothing but Falshood.

and Delufion.

CHAP. XIII.

The Case of St. Chrysostom, from Palladius and Du Pin.

N. C. PAlladius*, in the Life of St. Chrysostom, tells us, that he fent four Bishops to Rome to plead his Cause.

* The Words of St. Chrysostom, as preserved by Palladius in his Life, are these:

Etiamsi ante litteras nostras, opinor pietatem vestram audivisse, quid hic ausa sit iniquitas—necessarium esse duximus quatuor Episcopos ad vestram caritatem mittere, atque omnibus clare expositis, promptissimum remedium comparare. p. 11. Edit. Bigot. Paris. 1680.

Et illi quidem, quæ hic gesta sunt, caritatem vestram docebunt. Hæc etiam epistola scripta est ad Venetium Mediolani, Chromatium Aquileiæ; whom Chrysostom doubtless did not look upon to be his supreme and soverein Judges. Idem.

Why then did you not give us Palladius's Words? The Reason is plain, because you had a mind to infinuate that this great Patriarch sent four Bishops to plead before the Pope in a judiciary Way. Whereas the Truth is, as your Du Pin informs us from the said Palladius, that the three great Patriarchs of the East, Theophilus of Alexandria, Porphyrius of Antioch, Arsacius of Constantinople, having declared against St. Chrysostom, he could expect no Relief but from the Bishops of the West.

Theophilus, in the Way of Precaution, notified the Deposition of Chrysostom, by one of his Readers.

Three Daies after arrived at Rome four Bishops from St. Chrysoftom, who gave the Pope a Letter of Chrysoftom's, in which he implored his Help, and that of the Bishops of the West.

And what now, I pray, did Pope Innocent thereupon? Did he assume to himself the Character of supreme Judge? Did he pretend to overrule what had been done in the East? No. We may learn

from the same Author, that

Pope Innocent, persuaded that what was done was not according to Order, sent his Letters of Communion to Chrysostom*, and also to those who had condemned him, and declared, that to put an End to the Controversy, it was necessary to assemble a General Council of the Bishops, both of the East and West.

Very like the Dictates of a supreme Judge truly! But was this Advice regarded? Was St. Chrysostom ever restored? No. Was his Name recited in the Diptychs whilst either Theophilus, Arsacius, or Porphyrius lived? No. What Reverence or Regard then was paid to Pope Innocent's Interposition and Mediation in the East? None at all.

^{*} The faid Letter is extant in Palladius.

Are not now these plain Instances? They are the best most certainly my Author can produce, of an actual Exercise of soverein Jurisdiction, over the Eastern Churches, as to his Popes of Rome!

CHAP. XIV.

Of Theodoret from his own Writings, and Du Pin.

N.C. WE have also two Letters of Theodoret, setting forth his Appeal to Rome: The first to the Pope, the second to Renatus, Dean or Archdeacon of Rome, in which he has these Words. p. 88.

They have spoiled me of my Bishoprick, they did not reverence my Age consumed in Religion, nor my grey Hairs. Wherefore I beseech you to persuade the Most Holy Archbishop to use his apostolical Autority, and to command us to come to your Consistory; for that holy See sitteth at the Helm, and hath the Government of the whole World.

The Case was this: Theodoret (who met with hard Treatment in the third and fifth General Councils, tho' he was acquitted in the fourth) being deserted at this time, by his own Patriarch, John of Antioch, whose Cause he had vigorously asserted; and being under great Apprehensions of a Deposition thereupon, had Recourse to the Bishop of Rome Pope Leo at that time, and in his Letter to Renatus the Archdeacon, uses these Words:

" * They have spoiled me of my Bishoprick; they

^{*} Post sex & viginti annos—— sacerdotio me spoliarunt; ejiciuntque è civitate, nec senectutem reveriti, nec canos in pietate nutritos. Quam ob causam, oro sanctitatem tuani, sanctissimo & beatissimo Episcopo persuadeas, ut Apostolica autoritate utatur, & ad concilium vestrum, me (& accusatores meos) advolare præcipiet—— Habet enim sanctissima illa Romæ sedes Ecclesiarum, quæ sunt in toto orbe multis nominibus primatum. Theod. Epist. 116. Renato Presbytero, p. 989. Ton. z. Paris, 1642.

" have expelled me from the City of my Residence; neither respecting my Years, nor my Hairs grown

" grey in the Service of the Church.

"Therefore I defire your Holiness to persuade your Most Holy and Reverend Archbishop to use his apostolical Power, and to summon me to ap-

" pear before your Confistory or Council.

" For your most holy See of Rome hath, on many "Accounts, the Precedency, Primacy, or Principatility before all other Churches in the World."

Upon which Words I observe,

nental Title of Holiness, tho' he was at that time nothing more than an Archdeacon; an evident Proof that the Title of Holiness is so little peculiar to the Pope, that in the latter End of the fifth Century it had not been exclusively appropriated to Bishops.

That in these Words Theodoret greets the Pope with no other Title than that of Archbishop; as evident a Token, I think, as can be, that he acknowleged nothing but a Metropolitical or Patriarchal Power in him; which will now by no means pass at

Rome.

That the Favor Theodoret desired was a fair Hearing at Rome, or before the Western Churches; that by clearing his Innocency before them, he might, thro' their Suffrage and Assistance, obtain the Favor of another and more impartial General Council, which with the Assistance of Pope Leo he finaly gained. To this Purpose Du Pin*.

Dioscorus (who presided in that which may be stiled the second Council of Ephesus, and which Theodosius, Jun. maintained as long as he lived, and which was one Year previous to the Council of Chalcedon held under Martian the Emperor, Ann. 450.) having Credit enough at Court to cause the Assembly of a

^{*} Du Pin de Theodoreto & Conc. Eph. ad finem Cent. 5.

General Council at Ephefus, in which he did what he pleased; he deposed Theodoret in his Absence, and without hearing, after he had found Means to keep him from the Council; thro' the Autority of the Emperor Theodosius, Jun. who upheld the said Coun-

cil as long as he lived.

Seeing therefore no Person able longer to sustain him in the East, Domnus of Antioch having signed his Condemnation, and Flavian of Constantinople being dead; Theodoret seeing himself destitute of a sufficient metropolitical Support in the East, had Recourse to Pope Leo, and required his Succour, and pray'd him to demand a new Synod; which he did.

At the same Time Theodoret wrote to the Patrician Anatolius, to obtain one for him, of the Emperor

Theodofius.

Pope Leo received favourably the Deputys of Theodoret, and continued to hold Communion with him; and demanded that all things should remain in the Condition they were in before the Sentence of Diofcorus; and until a General Council could be held, to revise the Affair of Flavian and Eutyches. This he could not obtain of Theodosius, Jun.

But Martian succeding in the next Year to the Empire, Anno 450. had so far a Regard to his Remonstrances, that he affembled the fourth General Council at Chalcedon, in that same Year, at which Theodoret affisted; was tried, absolved, and confirmed in his Bishoprick; in which he afterwards peaceably

died.

So that he was indebted to the Council of Chalcedon for his plenary Peace: Tho' it cannot be denied but that Pope Leo had a confiderable Share therein, as a Mediator and Intercessor; but in no respect as an absolute and supreme Judge.



CHAP. XV.

Of the Council of Sardica.

N.C. Besides all these, we have an express Canon of the General Council of Sardica, held Anno 347. wherein it is declared, That if any Bishop be accused, or condemned, or deprived of his Bishoprick by the Bishops of his Province, and that the Bishop thus deprived will appeal, or sly to the Bishop of Rome, and desire to be heard: The Bishop of Rome may either commit the Cognisance of his Cause to the Bishops of the neighbouring Province, or send Legates clothed with his own Autority to be present at the Judgment; or do whatsoever shall seem best, in that Behalf, to his own most prudent Council. p. 88.

Let us premise a brief Account of this Council, and then set down the Words of it at large, and so

procede to Judgment. Thus Du Pin.

The Emperors Constantius and Constans called a Council of the Bishops of the East and West, Anno 347, at Sardica; there assembled an hundred Bishops of the West, and sixty three of the East.

But those of the East having declared, not without Reason, to the Western Bishops, that they would not join with them in Council, if they, the Bishops of the West, did not exclude from the Council Athanasius, Marcellus, and the other Bishops who had been condemned in the East; and whose Cause in this Council was to be reheard; and the Western Bishops not admitting that Condition, the Council divided, and the Eastern Bishops retired.

This Piece of a Council however, confisting of Western Bishops, continued to sit, and assumed to themselves the Name of the Council of Sardica, by which also it is known to this Day; and made those Canons, or rather Regulations of Disciplin referred

to by N.C.

*In the first of which, being the third Canon of the Council, Osius proposes some Method may be taken, to put a Stop to the Appeals, in those Daies, too frequently made to the secular Judges of the Province; and that in Honor to St. Peter, with the good Will of the Council, it might be ordained;

That, if a Bishop had been condemned by his Provincial Bishops, and persisted notwithstanding in his Innocency; those who had past Sentence upon him should write to the Bishop of Rome, that he might examine whether the Case deserved to be reheard or

not. That

If the Pope and his Delegates so deemed, they might procede to a Rehearing upon the Spot: But that if they could find no just Cause for a Rehearing, the first Sentence should remain in sull Force and Virtue. And to this the Bishops present agreed.

Can. IV. Gaudentius added a Caution, that the Bishop condemned in his own Province should not be deprived of his Bishoprick, till the Bishop of Rome had determined whether his Cause ought to be re-

heard or not. And this was also agreed to.

Can. V. † Ossus proposed, that the Bishop of Rome determining that the Cause of any Bishop deserved a Rehearing, should write to the Bishops neighbouring upon the Province, to rehear the Cause a second time with Exactness and Care.

And that the Pope might fend his Legates to affift at fuch Rehearing; unless he, the Pope, thought it more advisable to suffer the neighbouring Bishops to

judge by themselves. Agreed also.

† Hujus Canonis decreto summi sacerdotes Romæ, in quacunque causa, ab Episcopis provocationem ad illos dari jactant. Zon. in Can. 5.

Cour. Sardie. p. 367.

^{*} Conc. Sard. Can. III. Si quis Episcopus existimans se non maiam, sed bonam causam habere. Zonar. p. 365. Can. IV. Gaudentius dixit—— si quis Episcopus suerit depositus judicio Episcoporum. Qui sunt in vicinia, &c. Idem, p. 366. Can. V. Osius dixit, si quis Episcopus delatus suerit. Idem, p. eadem.

CHAP. XVI.

The Judgment of Du Pin thereupon.

THese three Canons, saies Du Pin, have been " the Subject of much Dispute, which " might have been avoided, if Attendance had been " given to the Words of them." From which it appears,

1. That the Discipline which the Fathers of this Council establisht, viz. their Rules of Appeal to

Rome, were new and without Precedent.

2. That they do not give to the Bishop of Rome the Right of judging the Cause of a forein Bishop, in his Tribunal at Rome; but onely of examining there whether his Cause had been well judged, or not. And,

In case it was not, a Right then to the Bishop of Rome to grant the condemned Bishop a Rehearing, in the Province, and by neighbouring Bishops, to whom he might join his Legates, if he pleased.

"And this I have proved more at large, faies Du " Pin, to be the natural Sense of these Canons of " Appeals to the Pope, in my Second Differtation of

the Discipline of the Church."

Of which three Canons, as well as of all the other Regulations of this Piece of a Council, he ob-

ferves in Conclusion,

1. That they never were received as general Laws by the universal Church. 2. That they were never received into the Code of the Canons of the univer-3. That they were never accepted in fal Church. the East. 4. That the Bishops of Africa would never allow them. f. That they were the Popes onely, who had endevored, from Time to Time, to serve their Turn of them.

^{*} See Du Pin's Account of the Council of Sardica, in his Bibliotheque.

And that Pope Zozimus would have imposed them upon the Church of Africa, for the Canons of the Council of Nice, if he had not most vilely been detected therein.

Which last Words put me in mind of Bishop Beveridge's Observations upon these Canons, which can

never be too often repeated.

CHAP. XVII.

Of Zonaras and Bishop Beveridge.

Beveridge. P Etween this fourth Canon and the In-1 terpretation of Zonaras there is this Scholium: From this Canon the Pride of Rome bears date; which would have imposed these Canons upon the World, for the Canons of the Council of Nice; and was detected therein by the Church of Carthage. And yet here is no greater Privilege granted to the Bishop of Rome than was formerly given him, if it be rightly understood; for neither is it permitted to the deposed Bishop absolutely to appeal to the Bishop of Rome; for in this Sense this Council of Sardica would be opposite to other truly General Councils: But onely allowed that a Bishop condemned by his neighbouring Bishops, or by the suffragan Bishops of a Province, might so appeal: For this License doth not take in, either a Metropolitical Convention, or a Synod in which an Exarch or Patriarch is present; for then there lies no Appeal. Besides, these Regulations were onely proposed by Hofius, in relation to the Western Church; for in the East, to this Day, they never obtained.

This Scholium, fays the most learned and pious Bishop, is very worthy to be noted: Because by it is proved, that nothing more was done by this Synod than by others; and that consequently Appeals to

Rome are not hereby fettled. For,

1. If this Provincial Synod of Sardica granted an absolute Right of Appeals to Rome, such Concession would be null and void, as contrary to the Decrees of so many ecumenical Councils.

2. Here is no absolute Concession of Appeals to Rome; but onely in case Judgment had been given in the Absence of the Metropolitan or Patriarch, in

which Case the Judgment it self is not valid.

3. This Synod was made up of Bishops of the West onely; and therefore the Eastern Church, which never accepted them, is not obliged by it.

4. These very Concessions of appealing to Rome, never obtained, as they would have done, had they been received as the Decrees of a General Council.

5. Because it is contrary to the fifth Canon of the Council of Nice, to determine ecclesiastical Affairs out of their own Province.

6. It would therefore have been ridiculous, in a Provincial Synod, to pretend to fet a Canon, fo ge-

neraly received, aside.

7. Because it never entred into the Heads of the Fathers of this Council so to determine; but onely to decree that the Pope might appoint a Rehearing.

in the same Province, if he pleased.

8. The Prerogative here granted to the Pope of Rome, be it what it will, is neither founded on antient Tradition or Scripture; but onely on a pretended Deference to the Chair of St. Peter: Which, unable to bear such a Weight, must of Course let it fall to the Ground. And now I say, with a litle Varia-

tion from my Author,

Let any impartial Man judge, if the fingle Autority of this Council be sufficient to establish the Pope's Autority in Point of Appeals, there being manifestly nothing else to prove it. I shall close this Debate about Appeals with a Chapter borrowed from Du Pin; whom I chuse to cite, as a Person no ways favorable to the Cause of Protestantism; as may be seen in his Reslections upon Scultetus, in his Critic

upon Epiphanius his Book of Herefys: And who would not, consequently, have recorded so many things to the Prejudice of the Papal Cause, had not the Force of Truth extorted them from him.

CHAP. XVIII.

Of the Contests of Popes with the Churches of Africa, about Appeals. From Du Pin*.

POPE Innocent the First dying, on the 12th of March, 417, Zozimus was preferred in his Place the 18th of the same Month; and had a Dispute with the Bishops of Africa, not onely with relation to the Condemnation of Celestius the Pelagian; but also upon the Appeal of a Priest called Apiarius, who had been excommunicated by Urban Bishop of Sicceum.

Apiarius fled to Rome, and was favorably received by Zozimus; who not fatisfied to grant him Communion, sent Faustinus a Bishop, and two Priests, into Africa, as his Legates, to have Apiarius restored; and to have the Canons of the Council of Nice received, concerning Appeals to the holy See.

The Bishops of Africa, in order to accommodate the Matter, put Apiarius out of the Church of Sicceum, without taking away his Dignity of Priesthood; allowing him to perform the Functions of it every

where besides.

But as to the Appeals of Bishops, because the Pope's Legates founded them upon the Canons of the Council of Nice, the Bishops of Africa were desirous to in-

^{*} Extracted from his Church History.

form themselves, whether the Canons they quoted were the Canons of that Council, or not: And in the

mean time promised to execute them.

But being not able to find, in their Copies of the Council of Nice, those which the Legates cited; they sent Deputys to the Bishops of Constantinople, Alexandria, and Antioch, to draw out of their authentic Copies, the Canons of the Council of Nice.

This was ordered in a General Council held at Carthage, in 419, after the Death of Pope Zozimus.

In the Month of December, in the same Year, they received from Cyril of Alexandria, and Atticus of Constantinople, Copies of the Acts of the Council of Nice; which contained onely the Creed, and the twenty Canons now received, and which give no Right of Appeal to Rome.

These they sent presently to Pope Boniface, who succeeded Zozimus, altho' disturbed in his Possession

by Eulalius.

There was no more Talk of the Controversy, un-

der the Pontificate of Boniface.

(Because the Forgery, upon which the pretended Right of Appeals to Rome was grounded, was then too fresh in every Man's Mind, to admit of any Debate.)

But under Celestin who succeded him, 423, this same Apiarius being condemned anew, had Recourse to Celestin, who received him; and sent the same

Faustinus into Africa again to restore him.

(A strange Piece of Impudence this! to insist upon such Right of receiving Appeals, when the Forgery upon which it was grounded was so manifestly detected: And to make Use of the same Person again, who before had been the main Instrument in the Imposture.)

But, notwithstanding the Opposition of Faustinus, the Bishops of Africa condemned Apiarius, who acknowleged himself faulty; and wrote to Pope Celestin, that he had no Right to receive the Appeals

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of Bishops, or Clergymen, judged in their own Pro-

(And thus the Matter stands adjudged in the Greek and Protestant Churches to this very Day.)

CHAP. XIX.

The Case of Pope Leo, the Patriarch Anatolius, and the Emperor Theodosius, jun.

N.C. That the Bishop of Rome exercised Jurisdiction over the Eastern Bishops, by way of
Confirmation and Deposition, is too well known to need
much Proof. St. Leo tells us, Ep. XIII. that he was
earnestly desired by Theodosius the Emperor to confirm
Anatolius Bishop of Constantinople: Which yet he refused to do, unless Anatolius had first profest the same
Doctrine with Cyrillus, and the rest of the catholic Bishops, in Opposition to the Heresy of Nestorius.

I wish you had told us what Edition of Leo's Epistles you use; for that which you here call the

XIIIth, is the XXXIIId, in mine. And

That you had also set down the Words you refer here to, about this Matter of Consirmation; for I can find no such Word or Thing, in this or any other of Leo's Epistles: Neither do I suppose you can; because had any such Word appeared, you would not have omitted either the Page or Line.

*The Truth of the Matter is onely this: Flavian, the orthodox Bishop of Constantinople, had been deposed by the Council of Ephesus held under Dioscorus; and so roughly treated thereupon, that he died

under the Hands of his Persecutors.

^{*} Du Pin's Bibliotheque, de Leone, & Conc. Chalced.

Theodosius, Jun. the then reigning Emperor, favored the Eutychians; put Anatolius in the Place of Flavian; and upheld the said Eutychian Heresy and Council, held under Dioscorus, as long as he, the said Theodosius, lived.

And therefore as soon as Anatolius was placed in the room of Flavian, Theodosius wrote to Pope Leo, to acknowlede the said Anatolius, as Bishop of Con-

stantinople.

But Pope Leo, not daring absolutely to deny the Emperor, and yet being averse to Anatolius, and resenting extremely Flavian's unjust Deposition and Death, excused himself to the said Emperor, and like a good Man, declared that he could not acknowlege him as an orthodox Bishop, till he, the said intruded Patriarch Anatolius, had justified himself as to the Presumption of Heresy which so strongly lay against him.

This Anatolius did some time after; and then was acknowleged by the Pope, and all the orthodox Bishops of the World (poor injured Flavian being dead; of whose Death also Anatolius canonicaly purged himself,) as rightful and lawful Patriarch of

Constantinople.

Now, for my Part, I can see nothing of Supremacy, or soverein Autority in all this: And he who can, is plainly more sharp-sighted than I am. Tho' I can clearly enough perceive, that Pope Leo acted like a good Christian, and like a worthy Successor of St. Peter, in this whole Affair: And of such my Concession, N. C. is at Liberty, and so are all our Popish Adversarys, to make such Advantage as they please.



CHAP. XX.

Of Pope Leo, and his Legation to the Bishop of Thessalonica.

N.C. THE same Pope Leo gives us to understand, in his LXXXIId Epistle, that he had constituted the Bishop of Thessalonica, as his Vicegerent, in that Part of the East, for the Consirmation and Deposition of Bishops; and for such other Acts of Juris-

diction, as depended on the apostolic See.

For the right understanding of which Fact, I defire it may be noted, that Pope Leo was highly displeased with the Council of Chalcedon at that time, for placing the Bishop of Constantinople upon an equal soot of Power, and the next in Rank and Dignity to the Bishop of old Rome; and for subjecting the Churches of Thrace, Pontus, and Asia Provincial to him.

Now Thessalonica being a City of Macedonia, a Metropole, and near to Thrace, Pope Leo imagined he should gain a great Point, if he could persuade so considerable a Metropolitan, as the Bishop of Thessalonica, to act as his Deputy; and to join with him, the said Pope Leo, in a crafty Endevor to subject the Bishops of Macedonia and Greece to him, the said Pope of Rome.

Which Subjection of the Churches of Macedonia and Greece, if it could have been thus effected, might have been of Advantage also to the said and successive Bishops of The salonica, as perpetual Legates of the Pope of Rome; and thereupon a kind of Deputy-

Superintendents over the faid Greek Churches.

But now how, I pray, did this Fetch and Stretch of Pope Leo take? Why truly, it succeded just as such Encrochments and pretended Usurpations usually do; it was ridiculed and exposed, and deservedly came to nothing.

The

The Grecian and Eastern Bishops insisted upon their Independency on Rome: They would never acknowlege the Bishop of Thessalonica in his Quality of the Pope's Legate: Nor did the Metropolitans of Thessalonica ever insist upon such their Legantine or Roman Powers: But have been for many Ages, and are still, subject to the Patriarch of Constantinople, and to this very Day.

CHAP. XXI.

N. C.'s Reliance upon these Instances.

N.C. I Might bring more Instances to this Purpose, from the most approved Writers of antient and modern History: But let these suffice for the Proof of a Thing so universaly attested by all History, and Antiquity, as has been before seen, p. 89. viz.

That the Pope of Rome is Successor of St. Peter, and sole Vicar of Jesus Christ, and that he has a Right to receive Appeals from all the Quarters of the World.

And that he has so absolute a Right in confirming Bishops, that none are truely so, but who are invested by him, and receive the Pallium, as the Sign of such their Investiture from him.

And that no Bishops are, or can be deposed by any christian Emperor, or Prince, or are, or can be deprived or degraded by any Provincial or National Council, but such alone, as are deprived or degraded by him the said Pope of Rome.

These, Reader, are the Points in Debate between us, for these we most strenuously and truly deny.

For Proof of them N.C. hath appealed to Antiquity, to primitive Writers, Historians and Councils.

The Instances referred to, have been produced in English, and in the Words of the several and respective Authors and Councils; and you have heard both my Observations upon, and Replys to them.

And

And if they do set forth any such thing as a law-ful and just Right in the Bishop of Rome to receive Appeals from Provincial Councils, and National Churches; and a clear and acknowleged Supremacy over all other Bishops and Metropolitans, then I have done. Qui vult ita decipi, decipiatur, necesse est: If a Man will believe the Pope's Supremacy, for such Reasons, and at that Rate, much Good may his Holiness and his triple Crown do him. Whatever the Pope may be, I am sure such bigotted Papist is not infallible.

CHAP. XXII.

His Prudence in producing no more.

BUT one Thing I must own, in favor of my Author, that whilst he hath been upon this Head, he hath been very modest, and that he hath not produced the thousandth Part of those Instances he might have brought forth from Baronius alone, wherein the Popes of Rome have assumed to themselves an actual Jurisdiction over all the Emperors, Kings, Princes and States in Christendom, and over all the Provincial, National, and General Councils that ever were in the World.

For certain it is, that he might not onely have named Bishops and Emperors deposed by the Plenitude of Papal Power, but holding the Stirrop, and suing for Absolution barefoot at Rome*.

He might also have reminded us in particular of Kings of England brought to do Penance; Nations

^{*} See Du Pin's Account of the Dispute about Investitures. See also our own History, in the Life of Henry I. King John, &c. See also the German History publisht by Mr. Savage. Or a better.

put under Interdict; Crowns and Kingdoms disposed of; People and Countrys, for whole Years together, left without public Prayers and Sacraments; and Christianity its self, as far as it was in the Power of

his mock Holiness, suspended.

Such Instances my Author might have produced, and numberless ones too; and demonstrated from unquestionable Autoritys, and for whole Ages, what foverein Jurisdiction, and absolute Sway, the Popes of Rome had, and actualy exercised over all the Nations, Patriarchs and Princes, of this our Western and European World.

Why did he not therefore do it? How came he to be so sparing in Cases, and upon a Point, as to which it is plain, that neither I, nor any Man living, could

have contradicted him?

Why, the Reason is manifest: Such indeed were actual and unquestionable Acts of unlimited Power, and with a witness too: But they were all, and every one of them so lawless, so shameful, so arbitrary Encrochments, that N.C. himself was afraid to name them.

And that because he knows that even the Papal World will no more endure them now, than the Protestant: And that there are no Princes now, even of the Roman Communion, who do not assume a temporal Supremacy, in plain Terms, over their Subjects, and who have not despoil'd his Holiness of one of his Swords, and thereby of the brightest also of his three Crowns:

And who do not in fact know how also so to qualifie his spiritual Powers, rather acknowleged in Word, than in Deed, that his Holiness dare not exercise even them, in their Dominions, without their Leave; nor without Prejudice to his Papal Pretenfions alone, should he intermeddle even in the religious Affairs of their Kingdoms and States, without their Consent: And who are not beholden for such their Knowlege and Redemption, to those very Protestants,

testants, whom in their several Kingdoms and States. they every where so cruely and ungratefuly perfecute and condemn.

There is now therefore no absolving Subjects from their Allegiance; no Papal Bull, in which Civilians and Canonists cannot find a Flaw; no Decree to which they cannot plead a Nullity; and with regard to which they cannot offer an unfurmountable Ex-

ception.

I shall therefore now take Leave of my Author, and onely defire him, the next time that he is upon the Head of Papal Usurpations, to produce onely such Acts of Power as he will undertake to justifie and make good; or elfe we shall expose him, his Pope, and Churchmen, to the just Censures and Indignation of the christian World.

CHAP. XXIII.

N. C.'s Recapitulation: Our Rejoinder.

N.C. A N D now if neither plain Texts of Scripture, manifefly declaring this Prerogative of a Supremacy of Jurisdiction to have been conferred upon St. Peter, and plainly showing his Exercise of it upon sundry Occasions; nor the Autority of so many Fathers and Councils of the primitive Church, manifestly differing (deferring) the same Privilege to his Successions; nor the Testimony of two of the most celebrated Historians of Antiquity, publicly witnessing that the Church of Rome had the Privilege to bear and restore the Bishops and Patriarch of the East; and that the Bishop of Rome followed, or rather acted according to the Law of the Church, when he commanded, or cited the Eastern Patriarch and Bishops to appear before him; nor yet the Consent, which the Evidence of the Thing hath extorted from some ingenious (ingenuous) Protestants,

Protestants, to this Truth, namely, a Supremacy of Jurisdiction in the Popes of Rome: If all this, I say, will not open the Eyes of our Adversarys to see this Truth, viz. the Pope's Supremacy of Autority;

All I can do for their Service is to pray to Almighty God, to take away from their Hearts, that Veil of Prejudice which hinders them to see, rather, from seeing, so manifest a Truth. But of this enough. p. 89. Let us now see the Doctor's Objections. I reply,

That if neither plain Texts of Scripture, setting forth that St. Peter had no Powers above nor superior to other the Apostles; nor the plainest Instance in the World that St. Peter pretended to no such Power, and that he did never assume, nor actualy exercise any such, will not serve to convince us that St. Peter had no Vicarious Power from Jesus Christ, nor any superior to that of the other Apostles:

If neither the Autority of the Fathers of Christianity, loudly proclaiming and testifying, that the Apostles were all equal to one another; nor the Reaion of the Thing will satisfy us that they were so:

If the Canons of Nice, Constantinople, Chalcedon, and of all the other subsequent General Councils, for the first thousand Years, placing all Metropolitans, Primates, and Patriarchs, upon the same foot of Autority one with another; and giving onely a bare Precedency, or Primacy of Honor to the Bishop of old Rome; and to him as Bishop of the Seat of the Empire, and not of an infallible Sec, are not sufficient to declare to us on which Side Truth is:

If the Credit of Ecclesiastical Historians, testifying all to a Man, that the Pope had no Right of receiving Appeals from other Churches, and the Remonstrances of the Eastern and African Churches, protesting against the unlawful Encrochments and wicked Usurpations of the Pope and Church of Rome, will not open our Eyes:

*If forged Decretal Epistles, if a spurious Body of Canon Law, extracted from supposititious Authors, supported with lying Legends, confirmed by counterfeit Miracles, and seigned Facts, will not put it beyond question, that there is no infallible Man, Vicar of Jesus Christ, Lord in Spirituals, and supreme Judge of all Controversys upon Earth:

Why then we may kiss the Pope's great Toe, if we please, and couch down, like Asses of Issachar, under our Burthen; and, as Emperors have done before us, hold the ecclesiastical Stirrup, whilst the Pope mounts into the Saddle of the Church, and tramples upon the Reason, and religious Libertys

and Propertys of a whole christian World.

For then we are realy unworthy of that Reason and Understanding our good God hath given us: We do not deserve those supernatural Discoverys, which in his divine Revelations he hath made known to us: We are fit to believe with an implicit Faith, to be held in blind Obedience, and to be kept in the Pope's Purgatory, till he shall please, from the Treasures of his Church, and his supererrogating Merits, to release us; that is, for ever.

^{*} It is too much to spend Time farther, in showing the Falsity of those Decretal Epistles, which are at present rejected with a common Consent, and even by those Authors who are most favorable to the Court of Rome; who are obliged to give up the said Epistles as spurious: Tho' they have served much to establish the Grandeur of the Court of Rome, and to ruin the antient Disciplin of the Church; and more especially as to ecclesiastical Judgments, and the Rights of Bishops. Du Pin des fausses Decretales, Bibl. Tom. 1. ad fin.





BOOK XII. SUPREMACY.

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CHAP. I.

The Archbishop's Arguments against the Pope's Supremacy made good. The first, No Proof from Scripture. Of the Fallacy of the Popish Terms, Head of the Church, &c.

* Abp. ME HE Bishop of Rome, as Successor of St. Peter, cannot be the supreme and universal Pastor of Christ's Church by Divine Appointment, because there is not the least Men-

tion of this in Scripture.

N. C. By those Titles is onely meant, that the Pope is Head of the Church, and Center of catholic Unity; neither are Men required to believe more. p. 90.

And what need they, if these Words are liable to be interpreted into, and properly explained by others more in use, implying an absolute Supremacy and uncontrolable Dominion.

But herein lies the Fallacy and Fallaciousness of these Men: When they are to deceive new Converts, they make use of Terms that are ambiguous, and less offensive: When they are to explain them to their own People, who are prepared to receive any Interpretation from them they shall please to impose; why then they can interpret them into any Sense which

^{*} Vol. I. Pofth. p. 155.

is most for their present Purpose; by which means they have Quibble and Evasion at hand for those they dispute with, and Dominion and Power for others

who are willing to receive it.

In the mean time, should any new Convert come to Confession with these cold Terms, Head of the Church and Center of catholic Unity, he would soon be told, that the they were Terms allowed the weak Brethren, the adept ought to substitute in their Place not onely a Plenitude of Apostolic Power, but the same Power which Jesus Christ had himself whilst on Earth, so, properly a Divine, and so strictly a Vicarious Power.

Just so my Author tells us, that he aims at nothing more, than that the Pope is Patriarch of the West,

and that his Arguments prove so much.

In the mean time it is very well known, that the Pope not onely thinks himself superior to all the Patriarchs of the World, but that there is not a Cardinal Deacon at Rome, who does not look upon himself, and is not estimed in the Roman Church, in Rank and Degree, above any Metropolitan, Archbishop, or Patriarch whatsoever.

Where therefore is the Subterfuge for my Author, who laies that down as true Roman Doctrin in England, for which a Man would most certainly be burnt at Rome? Why here is the Loop-Hole both Ways:

If he is asked at Rome, what he means by saying that the Pope is onely Metropolitan of the West, Head of the Church, and Center of catholic Unity? his Answer is, He uses those Terms no otherwise than as they imply, that the Pope is Lord in Spirituals, and sole Vicar of Jesus Christ.

If in a Protestant Country it be enquired, what he means by Vicar of Jesus Christ; his Reply is, that he understands thereby that the Pope is Head, or first Bishop of the Church, and Center of catholic Unity.

But if these Terms are thus convertible, and you can trick with them at this shameful rate, I think it

is a very good Reason why we should have nothing to do with them.

You may tell us therefore as often as you pleafe, that you onely defire that we would, in your Sense, own your Pope to be Head of the Church, and Center of catholic Unity.

For if those Words, as I have shown from you, are to be interpreted into an absolute Supremacy and foverein Dominion, we will have nothing to do with them.

Nay, as we acknowlege no other Head of our Church but Jesus Christ; no earthly Center of Unity but our own Primates and Metropolitans; no Appeals but to our own National Church and Provincial Synods; so we will not allow your Pope to be either a Head or Center, unless you can prove him to be so from Scripture.

CHAP. II.

That the Powers challenged by fuch Terms are not granted in Scripture.

N. C. THERE are Texts, as has been produced already, proving St. Peter to have been Head of the Church, whose Successor the Pope is. p. 91.

Your Texts have not proved St. Peter to have been

Head of the Church.

And if they had proved this, they would not thereupon have made out, that his Supremacy did of course descend to his Successor at Rome.

N. C. It is true, neither the Words universal Pastor, nor Head of the Church, are to be found in Scripture; but that Supremacy the Church of Rome means by them is to be found there. Where? name the Chapter and Verse. And fince the Thing meant is to be found there, it is to no purpose to quarrel about Words; as if Faith confifted confisted in Words, and might not be exprest in necessary and proper Terms. p. 91.

Very true; it is to no purpose to quarrel about Words, when the Things meant by them are agreed

upon.

But that is not our Case. We do not allow that the Supremacy meant by the Church of Rome, that the Thing aimed at by these their Terms, Head of the Church, universal Pastor, &c. is to be found in Scripture:

And therefore do you prove, that the Papal or Roman Powers you contend for, are set forth in any Terms whatever, and we will allow you what Terms you please to express them in; provided you do but tell us in what Sense you use such Terms, and make use of such onely as are proper and necessary; which we can by no means allow these your present Terms of universal Pastor, supreme Judge, Vicar of Christ, Lord in Spirituals, &cc. to be.

For as we are very well apprifed, that our bleffed Savior left no Person upon Earth, when he ascended into Heaven, vested with the same Divine Powers which were essential to, and inseparable from himself

whilst on Earth, and at all other Times:

As we are sure that he committed the raising, establishing, and governing his Church to no one Person, but to the Apostles and their Successors equaly and alike:

As we are sure no one Person or Church is so the Head, or so at the Head of his Church now, as to be Center of catholic Unity; we reject the pretended Supremacy, Infallibility, and other Powers challenged by you for your Pope and Church:

And we reject also the improper Terms, and wholy indefensible ones, made use of by your Church in her

Assumption and Declaration of them.

CHAP. III.

That ours is not a Strife about Words. Of the Terms Trinity and Consubstantiality.

N. C. IF so, and you thus quarrel with us about our Terms, how can the Words Trinity and Consubstantiality be defended any more than those others, Head of the Church, universal Pastor, and Center of catholic Unity?

We can defend the Word Trinity, because the Scriptures so plainly set forth the Doctrine meant by it. For as they set forth, that there are three Divine Persons and one God, they set forth all that we

mean thereby.

We can defend the Word Consubstantiality, because the Scriptures declare that our blessed Savior is a God by Nature, and not by Office or Promotion. Which is all we mean when we say, that the Son is consubstantial with, or of the same Nature and Substance with the Father.

But it happens, as you seem not to be ignorant of, that there are Persons among us, who believe no more in Three Persons and One God, than any Arian or Socinian of them all; it may be, not more than you do your self; and yet for political Reasons pretend to receive the Doctrine of Three Divine Persons and One God; but fall in the mean while most unmercifuly upon the Words Trinity and Consubstantiality, which are most proper, and absolutely necessary to express the Doctrines meant by us in the Use of them.

Now to such Persons we usually say, Gentlemen, Since you believe in Three Divine Persons and One God, why do you not admit the Word Trinity, which expresses nothing more or less. If you believe that your Savior is a God by Nature, and not by Office; if you believe that he is realy and truely God; why will you not allow us to say that he is consubstantial

with

with the Father? since we have so often told you, that we intend nothing more thereby, but onely to signify to you our Belief, that he is of the same Divine Na-

ture with the Father.

And give me leave to fay it, Sir, of these Questions, which are not mine, but the Questions of the Church of Christ; they are so pertinent and home, I never see that Person yet, who could return a satisfactory Answer to them; that is, who could give us a Reason why a Man, who believes in Three Divine Persons and One God, may not use the Word Trinity, and very properly also, to express his Belief; or why a Person who believes that the Son of God is a Divine Person, as well as his Father, may not say, that he is consubstantial with, or of the same Nature with his Father: That is, why there should be a Quarrel about the Words Trinity and Consubstantiality among those Persons who so persectly, or at least in Pretence, believe the Things expressed by them; namely, that there are Three Divine Persons and One God; and that each of these Divine Persons is of the same Nature with the Father.

And now, Sir, that I have thus answered your Questions, give me leave, in my turn, to ask you what they are to the Purpose? I know what you would infinuate, that there are here before us two parallel Cases. That you may as well quarrel with us for rejecting the Terms Head of the Church, and Center of catholic Unity, as we blame others for not admitting the Terms Trinity and Consubstantiality. But then remember, that we never blame any Person for not admitting the Word Trinity, but such as pretend, at lest, to believe in Three Divine Persons and One God; and that we never expostulate with any who reject the Term consubstantial, but such as pretend to believe, at lest, that their Savior is a God by Nature,

and not by Office.

Persons who pretend, at lest, to believe the same Things Things and Doctrines we do our selves; but who will not admit such Terms, as are not onely proper, but necessary to express our Meaning to them therein.

And this, and nothing else strictly speaking, is a Logomachy, or Strife about Words, as much censured by every understanding Person, as your self.

But what is all this now to the Purpose? Is our Contest with you a Dispute about Words, when the Doctrine meant by them is agreed upon? No; I tell you once more, and declare it openly to all the World, that tho' we do not approve your Terms, our Quarrel is wholy and solely against the Powers or Things you aim at by them. For you might speak as improperly as you pleased at Rome, if by the Help of such absurd Terms you did not endevor to put an unreasonable and unchristian Yoke of Slavery upon us.

For thus we reject your Terms, Head of the Church, and Center of catholic Unity; but why? because you are disposed to give your Pope these impertinent and flattering Titles? No; adore him all your Lives long, as much as you do at your first Acknowlegment of him, and kis his Slipper, till he is taught to tram-

ple upon you by your most abject Servility.

Leave but us our own Metropolitans and provincial Synods, to regulate our own Religious Affairs by; and be the Pope in *Italy*, and in all the Popish. World in the Place of Jesus Christ, and a God to all, who in spight of our most earnest Admonitions will receive him as such:

But we will not in England receive him as Head of the Church; because you tell us you mean thereby

an universal Pastor.

We will not acknowlege him to be the Center of catholic Unity, because we can prove that they are better Christians, viz. those of the Church of England, and of the Protestant Churches abroad, both as to Faith and Practice, who do not communicate, than those who are in Communion with your Pope of Rome.

Now this you may go on to call a Strife about Words, if you please; for we look upon you to be

irreclamable, and perverse to the last Degree.

But we shall term it a Dispute about Points of the highest Consequence to our present and suture State; and I hope every impartial Person will so judge likewise.

CHAP. IV.

The Archbishop's second Argument, drawn from the Right of Succession in the Bp. of Antioch.

* Abp. IT is against Reason to found the Pope's Supremacy in his Right of Succession to Saint Peter at Rome; when as, if Supremacy in Right of Succession from St. Peter was due to any Bishop, it would more properly devolve on the Bishop of Antioch, who was first the Successor of St. Peter, as St. Peter was Bishop first at Antioch, and before he was so at Rome.

N.C. It is much more against Reason, nay altogether absurd, to imagine that St. Peter, Head of the Church, should come to Rome, place his Chair in that City, and yet leave his Autority behind him at Antioch. p. 91.

Here is indeed Absurdity enough, but all of your

own Collection.

First, it is absurd to say that St. Peter was ever Head of the Church, and superior to the other Aposles in Power, as has been before shown.

2. It is abfurd to suppose that St. Peter should place his Chair at Rome in prejudice to Antioch, where he

was first Bishop.

3. It is ridiculous to fay, that because St. Peter left Bishops his Successors at Rome, he might not leave other Bishops his Successors at Antioch.

^{*} Vol. I. Serm. V. Pofth. p. 156.

Because the Apostles placed Bishops wherever they came; who the subordinate to all the Apostles whilst they lived, were yet to succede them in all their standing ministerial Powers, and that to the World's End.

N.C. This airy Notion none of the Fathers and Councils in the primitive Times ever thought of. p.92. What

airy Notion?

N.C. That the Bishop of Antioch was St. Peter's Successor as to his supreme Power; or that the Bishop of Antioch, as Successor of St. Peter, had any Right to a supreme Power in the Church.

Very true; none of the Antients ever thought that

St. Peter was supreme over the Apostles:

Or that the Bishop of Rome, any more than the Bishop of Antioch, had any Right to a Supremacy in the Church in virtue of his Succession to St. Peter.

But this I will venture to fay, that if Compliments and fine Speeches are to be regarded, as great things are faid of the Bishop of Antioch, with regard to his Succession of St. Peter, in the primitive Times, as ever were then said of the See of Rome.

But as it is acknowleged that the Power of an universal Pastor, in virtue of them, cannot descend to

the Bishop of Antioch;

So we infift upon it, that a Supremacy of Power can no more, upon any specious Titles whatever,

be derived to your Pope at Rome.

N.C. On the contrary they, the primitive Writers and Councils, have always considered the Bishop of Rome as Successor of St. Peter, Head of the Church, and Center of catholic Unity. p. 92.

In what Sense these Appellations and Titles were antiently given to the Pope of Rome, hath been dis-

plaid before. I add,

That if the Fathers did acknowlege the Pope of Rome to be Successor of St. Peter, they did not regard him as an universal Pastor thereupon.

If they did stile him Head of the Church, it was onely

onely as they thought him the first Bishop of the World in Place, in Honor, and in Estimation.

If they did stile him the Center of Unity, they onely did and onely could mean the Center of catholic Unity in the Western Church, and that whilst Rome was orthodox.

But that now the Pope of Rome is grossly idolatrous, as well as the Roman Church; he the said Pontiff of Rome is no more now the Center of catholic Unity, than his Papists and Followers are the onely catholic Christians.

CHAP. V.

The Archbishop's third Argument, from the Want of a plain Constitution of our Savior.

*Abp. TO prove the Roman to be the onely catholic Church, we require a plain Constitution of our Savior, whereby St. Peter and his Successors at Rome were made the supreme Head and Pastors of the whole Christian Church.

But of this there is not the left Intimation any

where in the New Testament.

N. C. Touching a plain Constitution, methinks a modest Man might be content with one plain Text of Scripture, much more with a great many from the Gospel and the Acts of the Apostles; where, namely in the Gospel, we find this Charge committed to St. Peter; and in the Acts of the Apostles, his frequent Exercise of it. p. 98.

Whatever he might be, who should be content with one Text of Scripture in a Case, on which, if our Adversarys may be credited, our Catholicism and Christianity depends; he would not, I think, be over modest, who should lay so great a Stress upon any

human Conclusions drawn therefrom.

^{*} Vol. I. Posth. Serm. VIII. p. 246.

However, if such Conclusions were natural and just, I dare say no Protestant would resuse to be determin-

ed by them.

But what must we say to the Person who challenges absolute Supremacy, and absolute Dominion for a Bishop and Church, without producing any one Text of Scripture, or rational Conclusion drawn from thence? I will not say he is over modest; but I will venture to pronounce him as modest a Man as N.C. my Popish Antagonist.

CHAP. VI.

Of the Council of Jerusalem very briefly, the fourth Argument.

* Abp. WE are so far from having any Example in the Ass of the Apostles, of the Exercise of a supreme Power by St. Peter, that there is clear Evidence to the contrary; viz.

That at the Council of Jerusalem St. James was,

if not superior, at lest equal to him.

N.C. Your making St. James equal, if not superior to St. Peter at the Council of Jerusalem, needs no other Confutation, than the bare Recital of the Matter of Fact which past there. p. 98.

If the Recital would be of that Consequence, as to set forth the Truth, I hope the reading the Account

there given may be as sufficient:

Look into your Bibles therefore, my Protestant Friends, and see if St. James, at that Council, did not act as an Equal, or rather as a Superior to St. Peter.

And when you have well viewed and confidered the Fact, as there related, look if it be not a fair Warning to you how little Popish Facts and Autoritys are to be confided in.

Vol. I. Posth. Serm. VIII. p. 246.

CHAP. VII.

The Archbishop's fifth Argument, from Saint Paul's declaring himself equal in all Respects to St. Peter.

* Abp. IF St. Peter had been supreme over St. Paul, St. Paul would not upon all Occasions have

declared himself equal to him.

N. C. As for St. Paul's declaring himself equal to St. Peter, it moves me not; for so may any lawfuly ordained Bishop do to the Pope, without Diminution to his Supremacy. p. 98. Rather, without Diminution to

his Episcopal or Divine Rights.

N.C. The Equality meant by St. Paul's declaring himself equal to St. Peter, respecting onely the Power of preaching the Word of God to those he was sent, and of ordaining Ministers for the Use and Benefit of the Faithful. To all which I readily grant every Apostle's Power to be equal to St. Peter's, and every ordained Bishop's to that of the Pope. p. 99.

Well then, I hope Bishops are as much jure Divino as the Pope, and do not hang on the Plenitude of his Vicarious Power. Tho' this was something the Pope's Creatures at the Council of Trent could no way be brought to allow, neither will or can any true Roman

Catholic now.

But, I pray Sir, fince St. Paul saies, (2 Cor. xi. 5.) that he was not a whit, nor in any the lest Respect behind the very chiefest Apostles, of which Number you will most certainly reckon St. Peter both the first and greatest; since St. Paul therefore thus invincibly makes it out: Are they Hebrews? so am 1? Are they Ministers of Christ? I speak as a Fool, that is, in the Foolishness of Boasting, I am more; besides that which comes daily upon me, the Care of all the Churches,

^{*} Vol. I. Pofth, ut furra.

2 Cor. xi. 22. And again, speaking to the Corinthians, he saies, Wherein were you inferior to other Churches, excepting it be in this, that I my self was

not burthensom unto you? 2 Cor. xii. 13.

I say now, since St. Paul so plainly affirms, and so expresly declares, that he was in nothing and in no Respect whatever inserior to the very chiefest Apostles, nay, that he was on some Accounts more than they all; that he had the Care of all the Churches; that the Church of Corinth planted by him was not inserior to any other Church whatever:

What Autority have you here to distinguish where there is no Difference, and to pretend to name in what Respects St. Paul was equal to St. Peter, and in what other inferior to him? and that the Churches and Bishops in Succession from St. Paul are not equal to the Churches and Bishops Successors of St. Peter?

I am sure there is no Foundation for any such Distinctions in the New Testament, nothing in primitive Writers or Councils, nothing in Reason or in

Nature.

This pretended Difference therefore of yours, tho' it is built on a very confident Distinction, is without

all just Autority or Grounds.

Had St. Peter said of himself, that on him was incumbent the Care of all the Churches, 2 Cor. xi. 28. we should most certainly have heard of it often and again; tho' this would onely have proved the Extent and Universality, not the Superiority of his Commission:

Had St. Peter ever declared, that he was in nothing behind the very chiefest Apostles, we should have been reminded no doubt that here was a * Figure; and that the true Meaning of such Expression was, that in many Respects he was superior to them.

^{*} Meiosis, diminutio sive augmentatio per remotionem diminu-

If St. Peter had directly said, that in some Respects he was more than they all, 2 Cor. xi. 23. meaning the Apostles, Supremacy and Sovereinty had doubtless been reckoned of that Number.

If these things therefore, could they have been produced on St. Peter's side, would thus have been probably deemed to plead for a Superiority; why may they not on St. Paul's side be allowed to make good an Equality?

And if the grand Apostle of the Gentiles was on no Account inferior to the Apostle of the Circumcision, why do you take upon your self to tell us in

what Particulars he was inferior to St. Peter?

If you think you have a Right to determin against St. Paul and plain Scripture-Declarations, at this rate you may indeed come to be a Dictator and a Pope, for any thing I know; but I am sure that you are not catholic, and that you cannot be a Christian upon such Terms and Conditions.

Especialy since there is another Passage in the New Testament, which seems plainly enough to imply, that St. Paul was equal at lest in all Respects to St. Peter, if not on some Accounts superior to him. For

thus St. Paul, Gal. ii. 6, &c.

They who seemed to be somewhat at Jerusalem, in Conference added nothing unto me; but contrariwise, when they saw the Gospel of the Uncircumcision was committed to me, as the Gospel of the Circumcision was unto Peter. For he that wrought effectualy in Peter to the Apostleship of the Circumcision, the same was mighty in me towards the Gentiles. And when James, Cephas, and John (observe, James is first named) who seemed to be Pillars, perceived the Grace that was given unto me, they gave to me and Barnabas the Right Hand of Fellowship, that we should go unto the Gentiles. But when I saw that they walked not uprightly according to the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the Manner of the Gentiles, and

not as do the Jews, why compellest thou the Gentiles to

live as do the Jews?

Here are no great Signs of a Superiority on the one fide, or of Deference and Inferiority on the other. Where therefore must we look now for N. C.'s pretended Distinction, without a real Difference? Not in the Bible; in some Popish Legend.

CHAP. VIII.

The Archbishop's sixth Argument, from a Want of a Derivation of St. Peter's Power to the Bishop of Rome. The Grants to St. Peter, the extraordinary ones, not descending.

* Abp. SUpposing it true, that St. Peter was Head of the Church, where doth it appear that

his Autority was derived to his Successors?

N.C. I am almost unwilling to honor this Question with a Confutation; it being in my Sense one of the simplest Expressions that ever dropt from a Man of his

Parts. p. 99.

Good lack! not near so simple however as is this your Reslection: For I will stake my whole Reputation upon it, that the Archbishop's is a very proper Question, and that yours is a poor and trisling Evasion.

N. C. Did any Man ever question whether the Power or Autority of the Bishop of any See was ever derived to his Successors?

It may be not: I believe no body did ever question whether the Powers of a Bishop, as a Bishop, did de-

scend to his Successors.

But you know it is by no means a clear Case, that St. Peter was Bishop of Rome; that there are many

^{*} Vol. I. Posth, p. 247.

Reasons, and powerful ones too, which may be offered against St. Peter's Residence at Rome, as the lo-

cal Bishop thereof.

That supposing he was the local and resident Bishop of Rome, and that for as many Years as a vain Tradition of your Church sets forth, tho' no learned, unprejudiced Man does, or can believe it; he had certainly several miraculous, extraordinary, and Apostolical Powers, which none of the Bishops of Rome his Successors ever did, or could possibly lay any Claim to.

Now if St. Peter was Head of the Church, Vicar of Jesus Christ, universal Pastor, and supreme Judge over the Apostles, and the whole Christian World; this was most certainly one of his extraordinary Powers, and not any standing Power in him as Bishop of Rome; for, as Bishop of Rome, most certainly he could not challenge any such extraordinary and more than Apostolical Powers: How therefore could they in Right of Succession descend to the Pope of Rome?

N.C. Was not Christ's Power derived to his Apostles in these Words, As the Father hath sent me, so send I you? p. 99. Yes, with equaly Divine, not with equaly extensive Powers: His Power was Legislative,

theirs Ministerial onely.

N.C. Was not the Apostles Power derived to their Successors? The same in Quality, not in Measure: They were not to publish new Doctrines, but to promulge those they had received from the Apostles.

N.C. Else how could we pretend to be Christians? By Help of the standing ministerial Powers of Bishop,

Priest, and Deacon, instrumentaly.

N.C. In fine, that Heirs and Successors should inherit the Power and Autority of their Ancestors, is surely a self evident Maxim, and grafted in our Hearts by the Law of Nature, and confirmed by the common Consent of Mankind. I know not what Law of Nature, what Maxim, what Confirmation you here refer to, much less can I see what it is to your Purpose.

For as to the pretended Supremacy of St. Peter,

was it a Natural or a Divine Right?

If St. Peter was supreme over the Apostles, he was most certainly so, not by any Natural, but by a Divine Commission.

If he was so in virtue of a Divine Commission, where is it? let us see it? Is it a personal or a de-

fcending Grant?

If it be a descending Grant, bring it forth, make it appear to be so; this is the Archbishop's Question, or rather Request. And is not this, Reader, a reasonable Request? is it not a most pertinent Question?

And now when such Question is askt, when so reafonable a Request is made, to be able to produce no such Divine Commission or Grant, but to run off to another Point, and to talk of I know not what Law of Nature of one's own devising, and that when we are upon the Point and Extent of a Divine Warrant and Commission, is trifling and childish to the last Degree, and the greatest Indication of Want of Sense in the World; unless a vain and fruitless Attempt to fasten our own Follys upon other People be more so.

Consider very well next time, N. C. and be more sure you are in the right, before you blazon the Archbishop's Coat of Mail with the proper and distinguishing Colors of your own Arms, or, believe me, you shall wear the Badge, paint it as ridiculously as you will, till one of your own Fraternity shall please to ease you of the Burden, by putting it on his own Shoulders.



CHAP. IX.

The Archbishop's seventh Argument, from the Difference of Papal and Catholic Excommunications.

* Abp. O make good their Assertion, that the Roman Church is the catholic Church, and that those Terms are convertible, the Papists are obliged to assirm, that the Churches of Asia and Assirica, which were excommunicated by the Bishops of Rome, Victor and Stephen, for celebrating Easter after the Jewish Manner, and for rebaptizing Heretics, were cut off from the catholic Church, and from a Possibility of Salvation.

This the Church of Rome themselves will not affirm; and yet, if to be cast out of the Communion of the Roman and the catholic Church be all one,

they must affirm it.

N.C. This Argument is grounded upon a Fallacy, and therefore the Inference is false: Upon this Fallacy, that the Bishop of Rome and the Roman Church are all one,

and convertible Terms. p. 100.

Here is indeed Fallacy and Fallaciousness too, as I shall presently show, and a certain Figure called Non-tense into the Bargain. For where did the Archbishop say, who was ever so foolish as to affirm, that a Bishop and a Church are convertible Terms? Show me, if you can, where the Archbishop frames an Argument upon such an Absurdity.

The Archbishop does indeed suppose, that the Act and Deed of the Pope and Church of Rome, is the Act and Deed of the Roman Church, that is, of all that do adhere to the Pope and Church of Rome therein; and do you disprove this, if you are able.

^{*} Vol. I. Posth. Serm. VIII. p. 247.

You tell us indeed here, that the Roman Church did not adhere to these Popes, Victor and Stephen, in what they did as Bishops of the Diocese of Rome, and out of their own Heads.

But this carrys its own Confutation. How could these Popes, as Bishops onely of the Diocese of Rome, pretend to meddle or make in the Provinces of other Bishops? most certainly, as Bishops of the particular Diocese of Rome, they could have no Pretensions so to act; and consequently what they did therein, or took upon themselves to do, in Contradiction and Opposition to the Bishops of Asia and Africa, they did as Bishops of the Roman Diocese, and as then at the Head of the Western Church.

And tho' therein they were sufficiently assuming and pragmatical, they would have been ten times more so, had they thus acted as Bishops of a particu-

lar Diocese onely.

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I ask you therefore, who told you this Piece of Church-History? Where are your Vouchers? If you have not any, as I think I may be secure you have not, do you think you may affirm any thing what you please of such and so considerable Personages, and of so antient Date, out of your own Head, and without proper Autorities? Believe me, we Protestants will not give you leave to abuse even your most darling Popes at that rate.

When Victor was about to excommunicate the Bishops of Asia, or had excommunicated them, for I determine nothing in so obscure and controverted a Point; the good Bishop Ireneus wrote to him in the Name of the Church of Lyons, to dissuade him from so rash and unwarrantable an Action; or else to advise him to retract it; take it which Way you will,

for it fell of its felf, or was retracted.

But does Ireneus, does Eusebius, doth any other antient Author treat of that Affair, as if it was an Act onely of the Bishop of the Diocese of Rome, and as not liable to be deemed and estimed the Act and Deed of

the Western Church, that is, of the then Bishop of Rome and Roman Church, and of all in Communion

with her?

If there be any such Passage in any primitive Book, with regard either to Pope Victor or Pope Stephen, I pray thee produce it: Let us see your Vouchers, that we may consider their Evidence; or else do not think you shall palm upon us what Stories and Shams you please for antient Facts.

CHAP. X.

Of the Bishop of the Diocese of Rome, and of the Roman Church; the Impertinency of the Distinction.

N.C. AD the Bishop of Rome and the Roman Diocese been convertible Terms, the Inference would then have been right, and the Argument true. p. 100.

That is, the Churches of Asia and Asrica had been excommunicated from the catholic Church, and de-

prived of all Hopes of Salvation.

I believe you will hardly persuade Protestants, that the Western Church should have such Power over the Eastern and Southern. O monstrous Partiality and

Abfurdity!

N. C. But surely Dr. Tillotson knew very well that we never understood these Terms so; that is, never understood a Bishop and Church to be convertible Terms; or the Excommunications of the Bishop of the Diocese of Rome and Church of Rome, to be the Excommunications of the Roman Church.

The Archbishop knew very well, and so do I too, how you are used to equivocate and ring Changes perpetualy upon these Terms, Church of Rome and Roman Church, Diocese of Rome and Roman Pale, Bishop of the Diocese of Rome, of the Church of Rome,

and of the Roman Church; but what you mean thereby is hard to say. Because whenever the Matter is prest home upon you, you answer onely as the present Exigency requires, and without any Regard to

what you have faid before.

For thus in one Part of your Book you give, in these pretended Excommunications of these two Popes, as valid Instances of the Exercise of the supreme Power of Excommunication and Excision from Salvation, not onely over whole Provinces, but Churches, the Eastern and Southern Churches of Asia and Africa, two Parts in three of the then unquestionably catholic Christian World.

And tho' these were rash and precipitate Actions in such Popes, you contend that no antient Writer ever said that either of these Popes exceded their

Power in fo doing.

The Archbishop takes you at your Word, supposes the Churches of Asia and Africa were excommunicated by these Popes, and argues thereupon, that if they were excommunicated by these Popes and by the Church of Rome, that then upon your Principles they were excommunicated by the catholic Church.

But this Absurdity, he observes, you dare not maintain, that the Churches of Asia and Africa were

excommunicated by the catholic Church.

Therefore he most rationally infers, that the Excommunications of the Bishop and Church of Rome, and the Excommunications of the catholic Church, are not one and the same; and consequently the Church of Rome and the catholic Church are not one and the same Church.

Now how do you endevor to get off these Tenters, upon which by help of one of your own Ladders, and of your own placing, the Archbishop had hung you up, and exposed you to the Derision and Scorn of your Protestant Fellow Creatures? Why truly no otherwise than by rending and tearing your Argument and Church all to pieces, into the miserable Shreds aforesaid,

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aforesaid, Bishop of Rome, Bishop of the Diocese of Rome, Bishop of the Roman Church; Church of Rome, Church of the Diocese of Rome, Roman Church; and by pronouncing roundly against these your own former Instances of supreme Power, that they are no Instances of supreme Power; that they were onely the Excommunications of the Church of Rome, and of the Bishop of the Roman Diocese, but not of the supreme Pontiss and soverein Head of the Roman Church. And now you think you are safe, that you are got within the Pale of your infallible Church; and so you are for me; for if you can blow hot and cold at this rate, I am like the Satyr in the Fable, and shall have but little Mind to dispute farther with you.

I shall onely observe farther, that these Evasions are not more perfectly weak, than they are without Foundation. The Excommunications of these Popes were the Excommunications of the Roman Church, and always adjudged fo: They were grounded on the Traditions of the Roman Church, of an Observation deduced from the Practice of St. Paul and St. Peter at Rome; they were opposed to the Traditions of the Churches of Africa and of Asia, derived from the Practice of St. John at Ephesus, St. James at Jerusalem, and of other the Apostles who planted the Gospel in the Eastern Parts of the World; so that here was plainly an Opposition between Church and Church, Bishop and Bishops; as the Bishop of Rome was at the Head of the Western Church, St. Cyprian at the Head of the Southern, Firmilian and his Synod of Bishops of the Eastern.

And tho' the Contention was about a Matter of small Moment, and debated with too much Heat on both sides, yet the Learned know that the whole Christian World engaged in it on one side or the other, and that it was one of the Ends of convoking the Council of Nice, to endevor to put an End to it.

CHAP. XI.

The Archbishop's eighth Argument: The Roman Church and Catholic Church not the same, proved from heretical Baptisms. N.C. distinguishes and determins against the Church of Rome.

* Abp. If the Roman Church and Catholic Church are not convertible Terms, a Man cannot be admitted into the catholic Church without being admitted into the Roman Church;

But a Man may be admitted into the catholic Church without being admitted into the Roman Church:

Therefore the catholic Church and the Roman Church are not the same.

N. C. Heretical Baptism is valid, when there is no Impediment of Heresy and Schism. And as this is the Case of Infants, we hold that all baptized Infants are Members of the Roman, as they are Members of the catholic Church. But if there be an Impediment of Heresy or Schism, which is the Case of adult Persons, of Persons baptized in their riper Years, then Baptism gives a true Character, but it neither makes them Members of the catholic Church, nor does it avail any thing to their Salvation; because, as St. Austin saies, Sacraments may be had out of the Church, but Salvation cannot. p. 100.

Here you are determining against your own Church again, and the whole Christian World also, upon the most false and foolish Pretensions.

For, I pray you, who told you that the Baptism of Persons baptized whilst Heretics, and in their riper Years, was not valid? I am sure your Church has

^{*} Vol. T. Poftb. 248.

always held the contrary, and that it does not at this day rebaptize any such Persons reconciling themselves to your Church of Rome.

And as you determine against your own Church, so you are pleased to undertake the Desence of the Cyprianic Arguments against her to very litle Purpose.

1. You say the Baptism of adult Heretics does not

make them Members of the catholic Church.

2. That it does not avail to Salvation.

I ask you then what it is good for? how it can be

valid? You answer, it gives a true Character.

I ask you, what that Character of Baptism is, what it is good for, which neither makes Men Members of the catholic Church, nor does avail to their Salvation?

I ask you also, why you do not rebaptize, or rather baptize such Persons? why you do not give them that Character of Baptism, which can alone make them Members of Christ's Church, and Heirs of eternal Salvation?

I ask you farther, how you can suffer such Persons to remain in a State of Perdition? for it is your own Principle, that there is no Salvation to be had for any Person, if he is not a Member of your catholic Church.

I ask you lastly, how you can admit such Person, viz. a Heretic baptized in his riper Years, to a Participation of your Sacraments, into holy Orders, into the highest Offices of your Church? for I am very sure that you would not resule the Eucharist to a reconciled Heretic, and that your Church would not rebaptize him, tho' baptized in his riper Years.

How came you therefore into these Difficulties? I answer, in Spight to the Protestant Churches, whose Principles and Arguments you think you must impugn at any rate; and out of your most profound Ignorance, which led you to blend the Arguments of the Roman and Cyprianic Churches, without knowing on

which fide properly and truly to range them.

For

For the Roman Church held, that heretical Baptism does give a true Character, and therefore should not be repeated.

The Cyprianic Churches held, it did not give a true Character, and therefore should be repeated, or ra-

ther, the true Character should be imprinted.

But you say against the Roman Church, that it gives not a true Character, and with her should not

be repeated:

And yet hold with the Cyprianic Churches, that such Baptism is not valid, that it doth not make adult Heretics Members of the catholic Church, nor avail to their Salvation. What Absurdities, what Contradictions are here!

I think I need onely observe farther, how perfectly the Arguments of the Archbishop have had their Effect upon you; for as to the Absurdity of your Evasions, I think nothing more need be added.

You say the Churches of Asia and Africa were excommunicated by the Pope and Church of Rome.

The Archbishop saies, if this your Position be true, the Excommunications of the Bishop and Church of Rome are not the Excommunications of the catholic

Church. You grant it.

Your Church saies, the Baptism of Heretics is valid. The Archbishop saies, he will make you deny this, or own that Men may be admitted Members of the catholic Church without being admitted Members of the Roman Church; and that he will make you determine against your own Church of Rome one way or other.

You do thereupon determine against your own Church of Rome, that the the Baptism of heretical Infants be valid, that yet the Baptism of adult Here-

tics is not fo.

For my part I never saw two clearer Instances of just Triumph over an Adversary; and I do not believe any other Person can name two more undeniable ones.

univertal Church: And the Archbiftop fairs your Church holds ballinged Takin 3 be Members of

N. C.'s Postulations from the Archbishop altogether unreasonable.

N.C. THE Doctor, to make good his Inference, or Position rather, that a Man may be admitted by heretical Baptism a Member of the catholic Church, without being a Member of the Roman Church, should have proved that Infants, and such as are not capable of Heresy and Schism, being baptized by Heretics, are out of the Communion of the Roman Church. p. 100.

What Occasion was there for that? are not all Persons, baptized in Heresy, out of your Church, till by their Submission and Repentance they are recon-

ciled to, and admitted into your Church?

N.C. He should have proved, that those who are actualy engaged in Heresy and Schism, and persisting in it, are notwithstanding, by virtue of their Baptism, true Members of the catholic Church. p. 101.

If by true you mean Physical Truth, heretical Baptism does make Men realy and truly Members of the catholic Church, or it is not valid, nor good for any thing, and ought to be repeated, as the Cyprianic

Churches argued.

If by true you mean Moral Truth, and your Demand is, that the Archbishop should prove that Hereics persisting in their Heresy are true Catholics and Christians, that is, as good Catholics as the best Christians: I answer, this is a flat Contradiction, neither incumbent on the Archbishop, nor at all to be proved.

It is not incumbent on the Archbishop; he did not question with you, whether Heretics baptized were good Christians, and in that Sense true Catholics; he knew better: But his Question is, whether baptized Heretics are realy, and so far forth as they are baptized, truely Members of the catholic and universal Church: And the Archbishop saies your Church holds baptized Heretics to be Members of the catholic Church, and must do so, because it holds their Baptism to be valid.

He faies also, that they are not Members of the Roman Church, and presumes you will not grant Heretics to be Members of the Church of Rome.

Therefore he infers from your own Principles, and fuch Concessions as he has obliged you to make,

That Men may be Members of the catholic Church without being Members of the Roman Church; which was to be proved.

Here is therefore not one Word of persisting in Heresy, or departing from it; those who depart from their Heresy become virtualy and moraly good Christians and good Catholics:

Those who persist in their Heresy are not virtualy and moraly good Christians, or good Catholics;

But they are physicaly, that is realy, and, in the Sense of Physical Being, truely Members of the catholic and universal Church of Christ;

Or else their heretical Baptism neither is or can be good for any thing; chuse which you please.

CHAP. XIII.

The Validity of heretical Baptism no Advantage to Arians or Socinians.

N.C. Could the Doctor prove this, namely, that Heretics are Catholics, he would both gain his Point, and render Service to thousands of Heretics, who deny the Divinity of Jesus Christ. p. 102.

What Occasion had the Archbishop to prove, that baptized Heretics are realy Members of the catholic and universal Church of Christ? Does not your Church confess thus much, by owning their Baptism to be valid?

Besides,

Besides, how would the Archbishop gain his Point? what Point is this? what Point would he gain? that Men may be Members of the catholic Church without being Members of the Roman Church?

Why, he has gained it already: You must own they are, or determine against your Church, that heretical Baptism is not valid; do which you please.

Again, you say it would be a great Piece of Service to those Heretics who deny the Divinity of Jesus Christ, to prove that baptized Heretics are realy Members of the catholic Church, or universal.

Why, what will it avail them if they are realy Members of the universal Church, so far forth as they are baptized; can no Member of the Church univer-

fal be loft?

Is the Condition of such then who apostatize from the Christian Faith better than that of those who never received it?

Besides, how can they be Members of the Church universal, who deny the Divinity of Jesus Christ? For whatsoever Pretensions such Persons may have from any Baptism to be Members of Christ's Church, do they not forseit them all, by renouncing their Christianity, and denying the Lord that bought them, and paid for their Redemption with the inestimable Price of his own Blood?

What Service therefore could the Archbishop do to such Persons as these, but by Conviction? What Service did he ever intend to do them any other

way?

N.C. Could the Doctor prove this, he would render glorious Service to the present Protestants, by making them all true Members of the catholic Church, in spight of all the General Councils and their Autority. p. 102.

This is your wonted Plea, and groundless Common Place, that all the General Councils are against the

Protestant Cause, of which more elsewhere.

But fince you fay it is a glorious Work to prove Protestants to be not onely realy but truly Catholics, and to make them, as far as he was able good Chri-

stians in all Respects;

This Service, I do assure you, he has done in his excellent Works, from better Arguments than such as are drawn from heretical Baptism, and from such as you are not able to gainfay or withstand; as I hope I have in part already, and trust I shall still farther make appear.

CHAP. XIV.

The Archbishop's ninth Argument, drawn from the uncharitable Damnation of all other Churches and Christians.

* Abp. IN consequence of this Position, that the Roman Church is the whole and sole catholic Church, all the Christians in the World who do not yield Subjection to the Bishop of Rome, and acknowlege his Supremacy, are not true Parts of the catholic Church, nor in a Possibility of Salvation.

And this does not onely exclude those of the Reformed Religion from being Members of the catholic Church, but the *Greek* and Eastern Churches also, four of the five Patriarchal Churches of the World.

N.C. Hence the Doctor concludes, the Roman Church is not the catholic Church, because it has not more Charity than this comes to. This Argument is founded upon

an Inconvenience. p. 103. How fo?

Did you not tell us in the very Line before, and truly too, that the Archbishop's Argument is founded upon a Want of Charity in your Church? If so, how can it be founded upon an Inconvenience? Consider your Categories again, and those different Topics, and let us hear no more such filly things, as you have

^{*} Vol. I. Pofth. p. 249

here indeed very inconveniently and incongruoufly

heaped up together.

But fince you have thus either grosly misunderstood, or misrepresented this Argument of the Archbishop, give me leave to lay it impartially both before the Reader and your self.

Abp. That Church which is destitute of Charity,

cannot be the whole and fole catholic Church.

But the Church of Rome is destitute of Charity.

Therefore the Church of Rome is not the whole and fole catholic Church. The Minor he thus

proves.

Abp. That Church which configns over all the Protestant, the Greek, and Eastern Churches, four of the five Patriarchal Churches of the Christian World, to eternal Damnation, is destitute of Charity.

But the Church of Rome configns over all the Protestant, the Greek and Eastern Churches, four of the five Patriarchal Churches in the Christian World, to

eternal Damnation.

Therefore the Church of Rome is destitute of Charity; and therefore, as before,

The Church of Rome is not the whole and fole ca-

tholic Church.

These are the Archbishop's Arguments, and you are now at liberty to overturn them, if you can.

But tho' I have now done with the Archbishop's Argument against your Church, sounded upon her Want of Charity, I must not so part with your ridiculous Common Place about Inconveniencys; because it contains several things highly and falsely reflecting upon the Christian Religion, and therefore sught by all means to be set right.



CHAP. XV.

N. C.'s wretched Common Place of Inconvenience: That the Damnation of all other Christians is something more than an Inconvenience.

N. C. THIS Argument is founded upon an Inconvenience; and a great Inconvenience it is, that all other Christians, but those of the Church of Rome, should be damned. p. 103.

This is the first time, I believe, that the Damnation of four Parts in five of the Christian World was

ever treated as a bare Inconvenience.

N. C. But if we should conclude the Existence or Nonexistence, the Truth or Falshood of Things from their Inconveniency, the World would be brought to a fine pass.

And so it would indeed; the whole Christian World, excepting the Roman, would be brought to a fine pass, if it lay under what you stile the general Inconvenience, but I must call the dismal Sentence

of eternal Damnation.

I shall make no Scruple to say, that a Doctrine which brings such an Inconvenience, or rather such a dreadful Consequence along with it, is not to be endured.

It is true indeed in human Cases, wherein nothing is perfect, we must not argue a thing is not; because it cannot be without its Inconveniencys in some par-

ticular Cases, or to some particular Persons.

But I am very sure, was there any Law of God which involved the far greatest Part of Mankind in eternal Ruin, the Divine Wisdom would not onely in Time have foreseen it, but have also provided a sufficient Remedy; and, if I am not mistaken, the Instances you allege may not be improperly used to make this out to us.

Gg 2 CHAP.

Book XII.

CHAP. XVI.

That the Fall of Adam was no Inconvenience to Mankind; that we are Gainers by it.

N.C. It is very inconvenient that a Man (you mean most certainly that God) should condemn all Mankind to Death, and to all the other Miserys and Instrmitys to which human Nature is now obnoxious, for the eating of one single Fruit; and yet it is nevertheless true. p. 103.

Your Meaning is, that it is hard upon Mankind, that all the Children of Adam should become mortal, and subject to all the Miserys subsequent thereupon, on account of the Transgression of their first Parents.

Well, now supposing this to be true (for I have not Room, nor is this the Place to set this Matter in a better Light) did not Providence provide a Remedy before the Fall, as the Supralapsarians say, or as soon as Adam had fallen, as the Sublapsarians hold, and as is plain from Scripture*.

And are you then so wretched a Divine, as not to know that we are Gainers by such Fall? That the first Adam onely forfeited a temporal Life for us here? for Men must have been removed from Earth, if they had not died at the End of a reasonable Time.

But that the fecond Adam hath, and did instantly procure for us an eternal Life, and an heavenly one.

And then farther, as to the Command, the Disobedience, and the Penalty, let us consider, the Trial was easy, the Injunction reasonable, the Disobedience flaming, the Penalty irreversible.

But notwithstanding Justice is immutable, and God cannot change, and that humanly speaking there neither could be Remedy or Escape; did not the Son of

^{*} See the Preface to Bishop Bianet's Exposition of the Articles.

God in Mercy interpose, and with infinite Wisdom find out the Expedient, with unparallelled Goodness make the Atonement, and, to the eternal Praise of the Divine Glory, so perfectly bring Good out of our Evil, as for a lost Earth to give us Heaven; for a transitory Life, one immortal and eternal?

CHAP. XVII.

That it is no Inconvenience in the General: That a particular Time is not allotted for Repentance.

N.C. It is very inconvenient that God (you mean, that a Man) should be condemned to eternal Flames for one onely Sin, wherein he dies unrepented.

p. 103.

Supposing I should ask you where you learnt this Doctrine, that a Man shall be condemned for one onely Sin, who has not habitually been guilty of that Sin; I believe you would hardly find either a Protestant or a Papist who would maintain, that such Person was not within the Mercys of God, thro' Christ Jesus our Lord.

But supposing there may be such a Case, where is the Inconveniency of repenting of every evil Word and Work? for my part I know of none, but of ma-

ny for want of fuch Repensance.

But you will fay perhaps, that a Man may die without Time for Repentance: Whose Fault is that? Have we not sufficient Notice to be daily, and hourly, and each Minute upon our Guard? and where is the Inconvenience of that?

Would it not be much more inconvenient, if People had no fuch Warning and Notice to be upon their Guard? if they were left to commit Sin upon a Presumption that there should be always Time for their Repentance?

Gg 3

And

and futed to human Defigns and Events.

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For the there be nothing done, nothing enacted among Men which is not liable to some Inconvenience or other; the Laws of infinite Wisdom are liable to no Inconvenience, but that of a foolish Interpretation.

CHAP. XVIII.

How far the Physical Being of any thing may be questioned from moral Inconvenience: Such no Salvo for the Uncharitableness of Rome.

N.C. WE must not then conclude from the Inconvenience that attends a thing, that it is false; shut we ought to weigh the Reasons and Motives by which we are induced to believe it is so. p. 103. You mean, by which we are induced to believe it is true, or false respectively.

N. C. Now the Roman Catholics believe, that those among the Greek and Eastern Churches, who are not in Communion with the Church of Rome, that is, in the general, the Protestant and Eastern Churches, are no true Members of the catholic Church, nor in a Possibi-

lity of Salvation.

N.C. Because we Papists have the most authentic Records and most invincible Proofs that any Matter of Fast is capable of, that the said Greek, Eastern, and Protestant Churches have fallen into Schism, and continue therein to this very Day.

As for your Records and Proofs, they have been confidered already, and are, I confess, equaly authen-

tic and invincible:

But I must desire the Reader to take notice, that we have as plain a Declaration from you now, as can

be defired, that the Protestant, Greek, and Eastern Churches are all schismatical, and divided from you; and that your Church of Rome is no more in Communion with the Greek, or Eastern, than the Protestant Churches.

Where therefore is the boasted Catholicism of the Church of Rome? where are the Churches in Communion with her?

There is no one Church whatever that is not in Communion with its own Members; and this is all at last the Church of Rome can pretend to; nay, her Principles and Temper are so perfectly unsociable and uncatholic, that none but those who submit to her in all Things, to her Supremacy and pretended Insallibility, can be concerned with her; whereas all other National and independent Churches might communicate together occasionaly if they would; and I am sure that it is a great Pity all the Protestant Churches do not.

CHAP. XIX.

Archbishop's tenth Argument, from the Want of these Words in the antient Creeds, I believe in the Roman Catholic Church.

* Abp. IF the Roman Church be the whole and fole catholic Church, and it is necessary to Salvation that we should believe in the said Roman catholic Church; these said Terms, Roman catholic Church, should have and would have been inserted into some of the antient Creeds, nay, into all of them: But in none of them do we find these Terms, I believe in the Roman catholic Church:

^{*} Vol. I. Polh. p. 250.

Therefore it was not an Article of Faith with the primitive Christians, that the Roman Church was the whole and sole catholic Church.

N.C. We say to the Protestants, that in these Words in the Creed, I believe in the holy catholic Church, is implied what we mean by the Words Roman catholic

Church. p. 105.

So you do indeed; but was there ever any thing fo ridiculous? Did the Bishops who composed the Nicene Creed, or the Fathers at Constantinople who revised it, make Consession thereby of the Roman catholic Faith? or does the present Eastern Church, in the Use of it, profess their Belief in the Roman catholic Faith, or in the Roman Church? You cannot believe this your self.

CHAP. XX.

Archbishop's eleventh Argument, from the Words of Æneas Sylvius, afterwards Pope Pius II. that before the Council of Nice litle Regard was had to Rome.

* Abp. Neas Sylvius, who was afterwards Pope of Rome by the Name of Pope Pius II. faies, that before the Council of Nice litle Respect was had to the Roman Church.

N. C. What Æneas Sylvius might say in Passion against the Roman Church, considered as the Diocese of

Rome, moves me not.

I am sure he never said that the Roman Church, as it includes all the Christians in Communion with her, is not the catholic Church.

Here we have again the notable Distinction between the Diocese of Rome and the Roman Church;

^{*} Vol. I. Posth. ut supra.

by which we may be fure our Author is at a dead Lift, for this Equivocation is never else used; it is in its self so shameful, that nothing but the last Extremity in the Opinion of our Adversarys can excuse the Use of it.

Eneas Sylvius faies most truely, that before the Council of Nice litle Regard was had to the Roman Church. The Archbishop cites his Words: It does not appear from them, but that Eneas Sylvius spoke of the Roman Church in its largest Extent: His Words carry no Sense without such Supposition. Do you flow that in any Place of his Works, where he inveighs against the Pride and Haughtiness of the Popes and Church of Rome, that he ever speaks of the Pope of Rome, as barely Bishop of Rome; or of the Roman Church, as of the Diocese of Rome. If you can do this, you will do fomething to the Purpole; otherwise to clap your own ridiculous Distinction upon another Man's Words, and to make him talk Nonsense to cover over your own Perverseness, or Want of Understanding, is nothing but Subterfuge and Evasion.

As to what you say, that you are sure that Aneas Sylvius never said the Roman Church in its largest Extent was not the catholic Church, it is nothing to the Purpose; the Archbishop never cited his Words for any such Cause, but, as is visible, to a quite different End, to prove no Place was given to it before

the Council of Nice.

But you cannot here forbear talking of the Churches in Communion with Rome, and luggesting that there are Churches in Communion with her, tho' you your felf know the contrary, and have elsewhere declared, that the Greek and Eastern Churches are in a Schism against you, are as much divided, and stand at as great a Distance from you, as the Protestant Churches; and consequently that there is no one Church upon Earth now in Communion with you, but such as use the Latin Service onely.

But

But this being one of those Suggestions, without which you cannot maintain your pretended Catholicism, and Damnation of all other Churches and Christians, I shall always hear, I expect, of the Churches in Communion with you; tho' I dare say, you will be so prudent never to set forth or assign any one that is.

N.C. Besides, if it be true that Æneas Sylvius said what the Doctor makes him here speak. p. 105.

If I mistake not, here is a Quibble, and a Figure

in plain Terms stiled Nonsense.

I. For the Quibble. If £neas Sylvius said—Pray Sir, what Room is there to doubt it? doth not the Archbishop refer to the Place, and set down the Words? Have you any Exception to the Citation? if you have, why do you not produce it, that it may be examined? since you have none, why do you quibble here, as if there was a Doubt? If £neas Sylvius said!

Next for the Sense. You say, if Aneas Sylvius said what the Archbishop makes him say. How can that be? If I mistake not, here are the two Extremes

of a Contradiction in Sente: For

If Eneas Sylvius said, little Respect was paid to the Roman Church before the Council of Nice, the Archbishop did not make him say so.

If the Archbishop makes him say so, Aneas Sylvius

never said it.

But quibble and quirk as you will, Aneas Sylvius

did fay fo, and what he faid was true.

N.C. Let the holy and learned Martyr Ireneus, who lived very near two hundred Years before the Council of Nice, teach him the contrary.

Every Church, saith be, that is, the Faithful on every side, must have recourse to this Church, the Roman, by reason of her most powerful Principality. Loc. sup. cit.

This Place hath been examined, and it hath been largely shown, that the Recourse meant by Ireneus was for the Apostolical Tradition recent in his Time,

and to be found in every other catholic Church, as well as that at Rome; but more readily at Rome, on account of the Eminency of the said Church, and the frequent Occasions the Faithful had of Recourse to the Imperial City, and first Church in the Christian World, then first in Honor and Power. And how does this enervate any thing which £neas Sylvius has said?

Aneas Sylvius saies, that the first distinguishing Mention of the Church of Rome was made at the Council of Nice, where a Primacy of Honor was given to her Bishop, as Rome was the Imperial City.

This now is a Matter of Fact, and to be disproved

from History if it may be.

Look therefore into Ecclesiastical History; consider the Apostolical Canons, many of which were prior to those of Nice; where is there any public Preserence given to the Church of Rome before the said Council? where is so much as a Precedency given to her before that Time, in any Words which look like a Sanction, or which carry the Face of Autority along with them.

And tho' the Priority of Place, and the Metropolitical Powers confirmed to the Bishops of Rome by that Council, are vastly short of that exorbitant Sovereinty and Dominion which the Popes and Church of Rome vainly now challenge for themselves, over

the Protestant and Eastern Churches:

Yet where, or in what Place before the Council of Nice was it canonically determined, that the Bishop and Church of Rome should have the Precedency of other her equally Apostolical and Metropolitical Churches?

I am sure you can bring forth no public Record for this, more antient than the Council of Nice; no primitive Writers who do or can be made to testify any

fuch Thing.

And if you cannot produce any public Record or Testimony previously to the Council of Nice, a few slattering

flattering Words of Persons in Communion with her will not do.

Begin when you will, I will produce as great Things faid of the Churches of Jerusalem, Alexandria and Antioch.

And if such complimental Strains do not give the said Churches Superiority over yours at Rome, why should the Supremacy of Rome over them be concluded from the like rhetorical Flourishes?

But why do I caution against complimental Strains prior to the Canons of Nice? Let my Author produce such if he can, and argue from them if he is able.





CONCLUSION.

CHAP. K

Of the Obedience due to our English Ecclesiastical Powers.



N D now that I have taken some Pains to inform the Reader negatively what he should not believe, either in Popery or Christianity; and have been obliged thereby to disprove some of those Pow-

ers, which are enormously and excessively insisted on in Right of the catholic Church, that they may fraudulently and surreptitiously afterwards be derived to N. C.'s Romish Church; it may be expected I should declare my self something more positively upon those Heads, lest, by leaving People under Uncertaintys, I should do more Harm one way, than by the other I had labored to prevent.

1. Then as to the Autority of the Church, tho' I cannot allow the Decisions of the Men of the Church to have been † infallible, even as to those material

Points

[†] My Meaning is, that the Men of the Church are in themselves sallible, even when they declare the Truth. An infallible Person always utters Truth; a sallible Man doth not always, but sometimes onely speak Truth; and when he doth so, the Truth is infallible, tho the Man be not; there being a great deal of Difference between infallible

Points in which they are found to be true; and can by no means grant, that the Decrees of the pretended catholic Church of Rome, as to her controverted Points, are either infallible or true; I would not by any means have it from thence inferred, that there is no kind of Deference or Submission due to the Church of Christ, or that its Governors are never to be obeyed, or that the Canons of it should carry no manner of Force: For tho' such Positions are each of them and respectively opposite to the Roman Pretensions, I would no more willingly split upon them, than I would run from one Extreme to another.

For tho' I do not take any of the Church Powers now exercised among us to be infallible, yet I hope

fallible Truth, and a fallible Speaker of Truth, and very conspicuous also, if I am not much mistaken.

And yet as great as the Difference is, and as visible also, the late Dr. Edwards did not perceive it, or at lest attend to it; if he had, he would not in the Close of his Chapter of Infallibility have granted the Papists all that they do, all which they need contend for, viz. That the Church, that is, the Men of the Church, are and must be infallible, as to the fundamental Articles of the Christian Faith. The Argument runs thus: There will always be a Christian Church. True The Church of Christ must always hold and teach the fundamental Articles of the Christian Faith. True also. If the Church must and always will teach the Fundamentals of Christianity, the Men of the Church must so far forth be infallible. Why so? may not such infallible Truths be taught by fallible Men? Are not the Fundamentals of Christianity taught in the English Church by fallible Men? Have not the Truths of the Gospel been derived to us from the Apostles by fallible Men, thro' all Ages preceding? May not the Providence of God, nay are we not affured, that it shall in this and all fubfequent Times, raife up Men who shall profess and teach the Truths of the Gospel, even whilft they are fallible? Surely no Person can, no one will deny these things; especialy when he considers, that our Profession of the Truths of Christianity doth not flow from any Infallibility we are invested with, but from our Adherence to Reason and Scripture: Let us keep close to these, and we shall speak Truth, tho' fallible Men; and if we deviate from them, a confident Claim of, and Pretentions to Infallibility would not make us less, but more to blame.

I may have leave to fay, that as they are at this Day establish and managed, they are the highest Powers that can be exercised in this our Land, and that the greatest Submission and imaginable Deference is due from us to them.

For when any thing Spiritual or Ecclefiastical is now to be transacted, proper Writs are issued to our two Metropolitans, to call the Constitutional Representatives of the Clergy together. When they are united in one Convocation, sutable Matters of Enquiry and Debate are proposed to them from the Throne; and when they have been canvast, prepared, and digested into Canons in Form, and have been presented as such to both Houses of Parliament, and have received their Approbation, they are then made both Canons and Laws by the Royal Sanction; and in virtue of the supreme and legislative Power of these Kingdoms, they then become Nomo-Canons, as the Greeks with great Propriety stile them.

Now what is there in this whole Proceding which any Person can blame, or of which he can justly complain? His Majesty is the first Mover, as he is the soverein Head and supreme Governor of the whole Community; he also, as well as the Bishops, is doubly concerned, as nothing can be ratisfied but by the Sanction of the Crown, nor without the Concurrence and Approbation of the Representatives both of the

Laiety and the Clergy.

What then can the most rigid Papists find desective therein, or redundant, upon the Principles and Practise of the most Primitive Churches? In our National Synods, not onely our Bishops, but the Representatives of the whole Clergy are present.

What can the Erastian scruple? is not the Magi-

strate sufficiently consulted and interested?

What can the Admirers of the most popular Schemes disapprove? are not the Laiety fully by their Representatives admitted?

Nay, those who are for trusting the Clergy with no Degree of Power, not with so much as their other Fellow-Subjects in common enjoy, cannot think it too much that such Privileges and Immunities should be allowed them, as flow to them from the Origin of Ecclesiastical Power, the Magna Charta of Scripture; and are confirmed by and from the Source of all Civil Autority and Jurisdiction?

So that if there be any Persons (and many such I hope there are) who think any Obedience is in Confeience due to the common Statutes and ordinary Laws of these Realms, such Persons can upon no account whatever resuse Obedience to the Canons of our Church; or rather, to such the Nomo-Canons,

or Canon-Laws of his Country.

But would I have it from thence concluded, that the Convocation, Parliament, and King can jointly coin a new Article of Faith, or create a new Duty to God? No: such is no earthly Power. And tho' our English Canon-Laws have thus the Sanction of the highest human Powers, all such are still far short of

any celeftial or divine Power.

What then can our highest earthly Powers do in relation to Religion? Why they can and should form a National Church and Society of Christians within their Dominions: They may determine, in Conformity to Reason and the Word of God, what Articles of Faith and Rules of Life shall be the Terms of such Communion: They may establish what Discipline they think fit: They may grant what Privileges to the Members of fuch Church they please: They may put the Enemys of the Constitution under such Incapacities of doing it a Mischief, as are judged necesfary, and found alone sufficient: They may make the Terms of such Communion, and they also should, as open, as general, and inoffensive as possible: They should give all sutable Encouragements to sober and religious Persons to enter therein; and leave all others, who like neither the Terms nor Conditions, to worthip

worship God their own Way, and to make such Advances to Heaven and Happiness, as they think most safe, eligible, and ready; provided the Principles of Natural Religion are not violated, Christianity is not vilified in its fundamental Articles, nor insulted in its genuin Truths; that the Peace and Order of the Government and Civil Society are preserved; Good Manners, the Sense of a Providence and suture Judgment promoted; and the Fear of God, and the Honor of the King confirmed and secured.

These things I think our supreme, Ecclesiastical and Civil Powers can do; and, with Submission, these things I think they might do also, so as to comprehend all indifferent things relating to Decency and Order; all necessary Rites and proper Ceremonys; every thing, it may be, in which the external Conduct of Religion, but no thing wherein the internal

Sentiments of the Heart are concerned.

However, these things I speak as my own Opinions, and no otherwise as the Judgment of the Church of England, than as upon Examination they shall be found so to be. And if therein I may be so happy as to approve my self to my Protestant Friends, I shall very little value such Advantages as my Popish

Adverfarys may be able to gain from them.

But tho' no earthly Power can make a new Article of Faith, nor create a new Duty to God; may not our Superiors declare such as they take to be necessary Articles of Faith, and to have been always so in the Christian Church? And how far then will the People be obliged to be of their Persuasion? Why, if they make such their declared Articles of Faith the Terms of their Communion also, those who chuse to communicate with such Church should receive and maintain them; and they who do not make it their Choice to communicate therewith, should be left to their Liberty and Fredom.

But if no Person then is bound by such Declaration farther than Scripture and Reason leads him, what will be the Advantage of it? Much, as I take

it, every way.

People would not then be at that Loss they have fometimes been, to know what was authentically the Doctrine of the Church of England, and what not. No Minister in the Communion of the Church would be allowed to prevarieate, or to preach against such the authentic Doctrines of it. There would then be no Contradiction from the same Pulpits; neither would People hear from them sometime one thing, sometime another, to their great Perplexity and Difquiet. There would be Peace and Harmony within the Pale of the Church, whatever might be without it; and this, as I humbly conceive, would be no small Advantage and Felicity.

But would it not still be a Hardship, if Men who found themselves obliged, according to the best Light their Consciences afforded them, to dissent and withdraw from the Communion of the Church, were also tied to Incapacitys, whenever they could not in all Points conform to the Declarations of it, especially if such Dissent involved them also in secular Exclusions?

- I. I answer, the Church of England has always been, and, as long as she keeps to the Dictates of Reason and Scripture, will ever be very tender of making such Declarations, and onely with regard to Points material and sundamental: And as she leaves all her Members at the greatest Liberty imaginable as to all other Respects, so no one surely can or will take it amiss, that such the endevors to sence and enclose.
- 2. And as there is nothing perfect, either in Law or Equity, of Man's devising; as no human Foresight or Precautions can so ward against all possible Contingencys, but that we shall be frequently obliged to prefer the lest Inconveniency or Evil of two, or, it may be, of many which will occur and come cross us; let us consider which of the two Methods of a reasonable Establishment, or a lawless Latitude, super-

induces

induces the most or greatest Inconveniencys of the two; whether, for Instance, it be better to establish the fundamental Points of Religion on the one hand in a Nation or Kingdom, to the Exclusion of a sew weak, disorderly, or very particular Persons; or to leave the Articles of the Christian Faith naked and descenceless to the Insults and Invasion of every profligate and profane Person? I think no Man will say, that the Good of the Community, and the Welfare of all Mankind, held together by the social Virtues of Religion, is not to be preferred to the seeming Hardships, or unavoidable Inconveniencys of a few private Persons?

For most certainly every Christian Society has a Right, by Direction from Reason and Scripture, to make Terms of Communion, and to exclude refractory and disorderly Members; and without it can no way subsist, be such Exclusions to the Prejudice, or

not, of unruly Persons.

No Protestant in a Popish Country complains that he is fecluded from the Temporal Privileges, or the spiritual Bleffings the Roman Communion affords: He onely defires the Liberty and free Exercise of his own Religion, and the Protection due to a liege Subject, and the full Enjoyment of his Property, and the Produce of his honest Labor: And were these granted to good Protestant Subjects abroad, as I conceive they would not, fo I think also they should not ask or require more, who diffent from the Religion establisht in any Country; especialy if the Religious Rights of fuch Church be so far also the Laws of the Country, that the whole Constitution must be broken thorough, and the Frame of the Civil Government wholy diflocated and disjointed, to reach out any extraordinary Favors and inconsistent Exemptions to them, who are malecontent with the whole Establishment. But these things, as before, I speak as my own, and not as the Judgment of the catholic Church fo happily settled among us, should they any way be found disagreable thereunto.

Hh 2

CHAP.

iderson a pas se Co H A P. II.

Of the Advantages of being truly catholic Christians.

ND then as to the Point of Catholicism, tho' I have endevored to show that the Romans are not the onely catholic Christians, nay, that they have the very weakest and lowest Pretensions possible thereunto; and that if they could, as they strive to do, engross to themselves all the Privileges consequent upon Orthodoxy and Catholicism, and therewith all the indisputable Rights of the Christian Church, they could not thereby help themselves to those unreasonable Prerogatives they now challenge to themselves: I would not therefore have it from thence drawn as my Opinion, that a Man gains neither Spiritual Profit nor Emolument from being a catholic Christian, that is, from receiving the necessary Articles of the Christian Faith, and from endevoring to live up to the indispensable Duties of the Christian Life; or that he forfeits nothing valuable, and can incur no just Censure from a wilful Herefy, or a causeless Schilm.

For the there be nothing in Nature which I more firmly believe than the Justice and Mercy of God, and cannot from my Notions of them, or of any of the Divine Attributes collect, that all but catholic Christians will be * damned, and that all the rest of Mankind are under a fixt and irrevocable Decree of Reprobation; yet I conceive that none will be saved with the Christian Salvation, but catholic, that is, true Christians onely.

And whatever other Persons may imagine, I cannot apprehend that Salvation to be despicable or inconsiderable, which is constantly represented to us as an Eternity of Joy, and that in Persection, which the Son of God himself came down to promulge, grant, and vouchsafe to Men, and the Forseiture of which

^{*} See Rom. ii. from the fixth to the fixteenth Verse.

is denounced to be the most lasting and irreparable Loss, together with an Infinity of extreme and ever-

lafting Pains.

And as it cannot be pretended, that any Works of ours can merit the Exaltation of our Nature and its eternal Happiness in Perfection; and as I am afraid that none of us can clear our felves of many and grievous Transgressions against the Divine Majesty, when we come to appear before the Tribunal of Christ; fo to throw away that Life and Immortality which is fo freely and graciously tendered to us in the Gospel, and to deprive our selves of the Merits and Satisfaction of our Lord's Death and Paffion, and to put our felves upon a Foot of Redemption from the Curses of the Law, and the Penaltys due to our Disobedience of the most righteous Injunctions of our God, in virtue of our own good Works, or of fuch a Sorrow and Repentance as neither Justice or Mercy after indefinent Repetitions are obliged to accept, is in my Mind no other than the most irrational and senseless Undertaking.

And if then the Christian Salvation, the Promise of endless Life, and the Infurance of innumerable happy Daies in perfect Blifs, is not to be flighted, nor indeed ascertained to us without performing the Conditions required on our Part; let us see if + Faith be not as constantly one of these, as Repentance is the other; and if the Man shall not be damned, that is, finaly condemned, who would not prepare and enrich his Mind with the Reception of the Articles of the Christian Faith, as well as the other, who would not fanctifie his Body by Obedience to the Rules of the Christian Life; inatmuch as Faith in Christ is every where in the New Testament as strictly enjoined, as Obedience to the Morality of the Gospel; and that there is a greater Respect had, and Deserence paid to the Veracity and Honor of God, in receiving those

[†] See Acts ii. 38. Mark xvi. 16.

Truths in which his Being, Attributes, Providence, and Adoration are concerned, than in executing such of his moral Commands, in which our selves, or our Neighbor, or this Life and World are interested and involved.

And these things I have mentioned, as well to satisfie my Reader, that no Man can coin a new Article of Faith, or Rule of human Life, as to convince him that we are obliged to accept such as our blessed Savior hath enjoined, and his Apostles have published to the World; and to inform him, that it is no more indifferent what we think of God, and how we act in regard to him, than how we deal with our Neigh-

bor, or how we judge of him.

And therefore notwithstanding I conceive that no manner of Regard is due to the controverted Articles of the pretended catholic Church of Rome, which are neither Apostolical nor antient; yet I must profess, that in my Opinion every one is obliged to receive the Articles of the truely catholic Faith and Church, not onely sub Pana Damni, with regard to the Loss of Heaven, but also sub Pana Cruciatus, with regard to those exquisite and endless Torments which will be inflicted on all such as will not believe in Christ preached to them, and obey not the Rules of that Gospel, to the Observance of which, as Christians, they have bound themselves.

If any Person now enquires of me, which are those indispensable and necessary Articles of Faith? I answer, those which Reason dictates, and the Scriptures set forth as onely and generally necessary to Salvation, as they have been long and faithfully summed up in the three Creeds in use in the catholic English Church, and as they are to be found, according to Bishop Pearson's orthodox Explication of them in the Word of God. To these I adhere my self, and to no other; and to these I hope that not onely I my self, but all the genuin Sons of the Church of England will ad-

here to their Lives End.

CHAP. III.

Of the Supreme Ecclesiastical Powers in our Church and Nation.

AND then as to the Supremacy of the Pope and Church of Rome, tho' that be no other than a Phantom or a fenseless Dream, I would not have any one conclude from thence, that there is no supreme Ecclesiastical Power in these his Majesty's Realms and Dominions, or that no Obedience or Subjection is owing thereunto; now that in this our Land the supreme Ecclesiastical, and supreme Civil Powers are thus amicably and inseparably joined in the Person of our Sovereign, in Conjunction with the Representatives both of the Laiety and the Clercy.

tives both of the Laiety and the Clergy.

What those Powers are, hath been already mentioned. I shall onely add here, that tho' no one is obliged to receive the Declarations of our legal and spiritual Governors, as so many Articles of Faith, and for that Reason onely; that it is not fitting therefore, that every private Clergyman or Layman should be immediately allowed to fly in the Face of his Diocesan or Provincial Bishop, or to fall soul upon a whole Convocation of our Clergy, or to disobey without Censure those Nomo-Canons, or Canon-Laws which are enjoined him, not onely in virtue of the supreme Ecclesiastical, but the supreme, legislative, Civil Power also.

For if in any Kingdom or Nation such Canon-Laws, and with them the supreme Ecclesiastical and supreme Civil Powers are once treated at that rate, and with Sufferance too, all Order, Government, and Discipline, in such a Kingdom or Nation, must soon

be at an End.

And therefore, tho' Men may be allowed to differ from Ecclesiastical Constitutions by an equitable Toleration; and tho' the Penaltys of Temporal Laws, with regard to conscientious Dissenters, be suspended, as the legislative Power shall find expedient for the public Good of any Country or People; if those who

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are within the Constitution be not kept true to their Subscriptions and Oaths; if Prevarications be allowed, and Offenders are not, or cannot be brought to Justice; and if those who are without the Pale of the Constitution, and are allowed to enjoy their own in every Respect, be permitted also to vilifie and abuse the Christian Religion, to insult their Ecclesiastical and Civil Superiors, to break thro' both Canons and Laws, and to indulge themselves in spreading and propagating all manner of Licentiousness, and every kind of Error: Whatever Color or Cloke such Men may assume for their so doing; for such their evil Practises, no Pretensions can be gathered from our Denial of the Supremacy and unlimited Sovereignty either of the Pope or Church of Rome.

Because all the Powers over these Nations either of them can assume upon any Pretense whatever, are null and void in themselves; and therefore a Disavowal of them can no way be construed a Rejection of any true and lawful, Civil or Ecclesiastical Power; neither would I have it deemed so to be in me.

And thus, Christian Reader, having given thee what Cautions my Compass would allow against the Encrochments and Impositions of unreasonable and antiscriptural Pretensions and Powers; and what Warnings also I thought necessary against the ill Use) or Perversion rather, of such my righteous Intentions; I must leave thee now to God and thine own Conscience, and desire thee onely farther to consider and weigh my Arguments and Motives without Prejudice, and with the same Impartiality, by which they are thus laid before thee.

And shall ever pray, that the God of Peace, of Mercy, and of Truth, would prepare and sanctifie thee, not onely for the Reception of the true Doctrines of the Christian Faith, but also for the Practise of the Rules and Directions of the Christian Life during the State of thy Warfare here, and to thy Confimmation in eternal Glory hereafter. Amen,